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THE CHĀNDOGYOPANISHAD

(*A treatise on Vedānta Philosophy translated into English with* ***The Commentary of S'ankara***)

BY

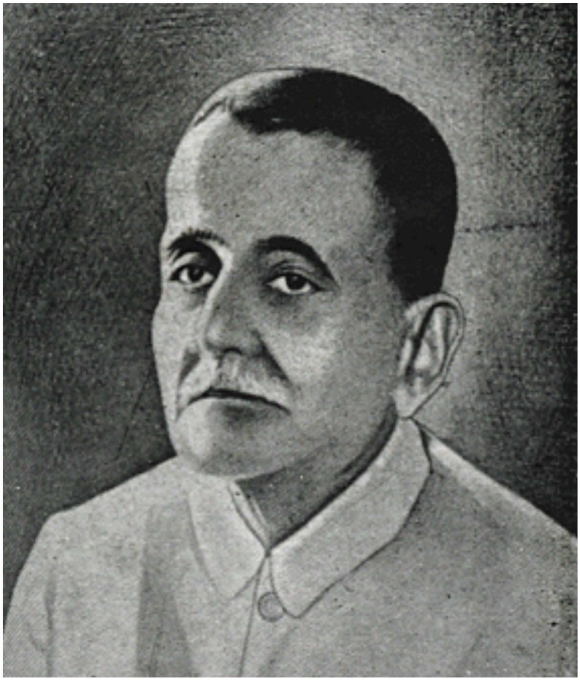
DR SIR GANGANATHA JHA, Kt. M.A., D. Litt., LL.D.

Honorary corresponding fellow of the British Academy ;
Honorary fellow of the Royal Asiatic Society ;
Mahamahopadhyaya ; Vidyasagar.

WITH AN INTRODUCTION AND INDEX BY
DR UMESHA MISHRA, Kāvyatīrtha, M.A., D.Litt.

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In grateful and beloved memory of the Late Yeshwant Raghunath alias Dājīkākā Ranade who was generous enough to grant a donation towards meeting the expenses of printing of this book.

INTRODUCTION

The present volume contains the English translation of the *Chāndogya Upaniṣad* along with the *Bhāṣya* of S'aṅkarācārya by the great teacher of Vedānta, the late Mahāmahopādhyāya Dr Sir Gangānātha Jhā. Dr Jhā had translated both the text and the Bhāṣya as early as 1899 and they were published from Madras. At the request of Dr. N. G. Sardesai, Proprietor of the Poona Oriental Book Agency, Dr. Jhā revised the translation in 1935. Due to his weak health he could not correct the proofs of the the whole of the book himself and handed over the work to me after a short time. The editing work was complete sometimes in October 1940, and had Dr. Jhā been in good health, the book would have been published long before along with an Introduction from his own pen. He was anxious to write the Introduction himself as he wanted to present to the readers what actually S'aṅkara himself has said about this *Upaniṣad*. But unfortunately, he could not be spared to fulfil his last wishes. So the work had to be entrusted to me as was desired by Dr. Jhā himself. As I have had enough opportunity to sit at his feet and know his thoughts very closely, I could understand what he wanted to include in his Introduction. So I have done my duty by writing an Introduction to this work and now, it is for the readers, in the absence of that great teacher, to say how far my efforts are successful. With these few words I proceed with the Introduction.

The earliest and most authentic record of Indian thought and culture is found treasured up in the Vedas. The term '*Veda*', derived from the root '*Vid*' to know, means 'knowledge'. This knowledge is the *Divine Re-*

velation and has been rightly called the '*Divine Eye*' (दिव्यचक्षुः) ; and so, it is infallible and imperishable. The great sages of the past had visualised this *Divine knowledge* as the result of their austere penances. It is this *eternal light* which illumines the Path in every sphere of our life. It has been identified with the Absolute, called *Brahman*, wherefrom all the activities of the universe have sprung up. (*Vide*—अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्। विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः—Bhartṛhari, Vākyapadīya, I. 1.) It is not the composition of any human being. Either God is the author of the Veda, as the Naiyāyikas hold, or it is as much eternal and real as God Himself and which has revealed itself to the great Ṛṣis of the past. This has been, therefore, handed down from generation to generation through verbal transmission, wherefore it is also called *S'ruti* ; and with a view to preserve its chastity the Vedic teachers did not like the idea of putting it down in black and white. But due to various reasons it became necessary, in course of time, to have the entire Vedic literature in writing.

The entire Vedic literature may be roughly divided into two broad heads—*Karma-kāṇḍa* and *Jñāna-kāṇḍa*. The former deals with the sacrificial rites and rituals, while the latter confines itself to the *ādhyātmika* aspect. The generally known divisions of it are (1) *Saṁhitās*, that is, collections of hymns, prayers, incantations, sacrificial formulas etc ; (2) *Brāhmaṇas*, which mainly deal with sacrificial rites and ceremonies, and (3) *Āraṇyakas* and *Upaniṣads*. The *Āraṇyakas* are like appendices to the *Brāhmaṇas* and they contain everything which was of a secret, mysterious nature and spelt danger to the uninitiated, and which, for that reason, might only be taught and learnt in the forest. " The main contents of these are no longer rules for the performance of the sacrifices and the explanation of ceremonies, but the

mysticism and symbolism of sacrifice, and priestly philosophy" (Winternitz—History of Indian literature, Vol. I, p. 233). *Upaniṣads* deal with the philosophy of the Absolute and also the *upāsanā* of the सगुणब्रह्म.

Upaniṣads and such portions of the *Araṇyakas* as deal with the *Jñānakāṇḍa* form the very background of all the later philosophical literature. The various problems of the philosophical thought, which came to be associated with the different schools of *Darśana* in later period, are found scattered here and there in these works, as common property of all. So, it is from these that the philosophical sūtras of all the systems of thought have been formulated (*vide*—Umesha Mishra—Back-ground of the Bādarāyaṇa Sūtras, Kalyāṇa Kalpataru, Vol. III. 1, 1936). In fact, the entire philosophical literature, from the *sūtra*-period down to the present day, is based on these works. But it should not be forgotten that although these works contain problems of every sort, yet they are not unconnected. The central theme of this portion of the literature, namely *Brahman*, the Absolute, in all its aspects and such other allied problems as, the Individual Self, its relation with the Supreme Self, the nature of Reality, the universe etc., is always before the mind in course of the treatment of every other topic. It is, therefore, that the term '*upaniṣad*' has been explained so as to indicate directly or indirectly the same *Brahman* (*vide* Shaṁkara's Introduction to his Kaṭhopaniṣad-Bhāṣya). As this portion forms the last part of the Vedic literature in the chronological order, it has been rightly called '*Vedānta*', i. e. 'the end of the Veda'. So it is one of the three *Prasthānas* of the Veḍānta. It has been variously called *Brahmavidyā Rahasya* (the secret) etc.

The *Saṁhitās* are divided into four—Ṛk-Saṁhitā, Sāma-Saṁhitā, Yajus-Saṁhitā and Atharvaṇa-Saṁhitā. The

Ṛk-Saṁhitā is called the Ṛgveda. It contains *mantras*, called *ṛks* which are in the form of prayers and praises of Gods. The Sāma-Saṁhitā is the Sāmaveda dealing with the melodious chants in praise of Gods. The Yajus-Saṁhitā is called the Yajurveda which deals with the sacrifices and the sacrificial formulas. The Atharvaṇa-Saṁhitā is the Athervaveda which deals with the various Arts and Sciences even including magic.

To each of these four Saṁhitās are attached different *Brāhmaṇas*, *Āraṇyakas* and *Upaniṣads*. As all our activities are guided by the rules laid down in the *Karmakāṇḍa*-section of the Veda and as the *Karmakāṇḍa*-portion of each Veda differs from one another in details, the *Brāhmaṇas*, also separately grouped themselves as the followers of one or the other Veda accordingly. Thus, to the Ṛgveda are attached the *Aitareya-Brāhmaṇa*, the *Kauṣītakī* or the *Sāṅkhyāyaṇa*. To the *Aitareya-Brāhmaṇa* belongs the *Aitareya-Āraṇyaka*, the third part of which is called the *Aitareya-Upaniṣad*. Similarly, to the *Kauṣītakī-Brāhmaṇa* belongs the *Kauṣītakī-Āraṇyaka* of which the chapters 3 to 6 are designated as the *KauṣītakīUpaniṣad*.

To the Sāmaveda belong several important and unimportant *Brāhmaṇas*. The important *Brāhmaṇas* are—(1) the *Talavakāra*, also called the *Jaiminīya-Brāhmaṇa*, (2) the *Tāṇḍya-Mahā-Brāhmaṇa*, also known as the *Pañcaviṁsha* and (3) the *Chāndogya-Brāhmaṇa ;* while the (4) *Sāmavidhāna*, 5) the *Devatādhyāya*, (6) *Vaṁsa*, (7) *Ārṣeya* etc. are the minor and unimportant *Brāhmaṇas*.

To the *Talavakāra-Brāhmaṇa* belongs the *Talavakāra-Upaniṣad*, which, later on, came to be called *Kena-Upanisad*. Of the *Chāndogya-Brāhmaṇa*, the first two chapters alone are called *Brāhmaṇa*, while the remaining eight chapters constitute what is called the *Chāndogya-Upaniṣad*.

The Yajurveda has two main divisions—*Kṛṣṇa-Yajurveda* and *Shukla-Yajurveda*. The farmer has three recensions (*Shākhās*)—*Kāṭhaka*, *Maitrāyaṇī* and *Kāpiṣṭhala*. To the *Kṛṣṇa-Yajurveda* belongs the *Taittirīya-Brāhmaṇa*, which has the *Taittirīya-Āraṇyaka* attached to it. The *Taittirīya-Āraṇyaka* consists of ten sections (प्रपाठक), the last four sections whereof constitute the three *Upaniṣads*, that is, the seventh *Prapāṭhaka* is called the *Sāṁhitī-Upaniṣad*, the eighth and the ninth sections constitute the *Vāruṇī-Upaniṣad*, while the tenth constitutes the *Nārāyaṇī*, also called the *Yājñikī* or the *Mahā-Nārāyaṇa Upaniṣad*. The last three sections of Book III of the *Taittirīya-Brāhmaṇa* and the first two *Prapāṭhakas* of the *Āraṇyaka* appear to follow the *Kaṭha* recension. The other *Upaniṣads* of this Veda are (i) *Kaṭha*, (ii) *Śvetāśvatara* and (iii) *Maitrāyaṇī*.

The *Shukla-Yajurveda*, on the other hand, has only two *Shākhās*—*Mādhyandinī* or *Vājasaneyi* and *Kāṇva*. To this Veda belongs the *Shatapatha-Brāhmaṇa*. The *Mādhyandinī* text of it consists of 14 *Kāṇḍas*, while the *Kāṇva* has 17 *Kāṇḍas*. Of the former, the first third of *Kāṇḍa* XIV is an *Āraṇyaka* of which the last six chapters form the greatest and the most important of the *Upaniṣads*, called *Bṛhadāraṇyaka-Upaniṣad*. The other important, though quite a small one, is the *Īśāvāsya Upaniṣad*.

To the Atharva-Veda belongs the *Gopatha-Brāhmaṇa*. It has about 27 *Upaniṣads*, of which *Muṇḍaka*, *Praśna*, *Māṇḍūkya* and *Jābāla* are the more important ones.

The difference between the *Brāhmaṇas* belonging to the different Vedas lies mainly in the fact that the *Brāhmaṇas* of the Ṛg-Veda, in the presentation of the rituals, emphasise that which is of importance to the *Hotṛ*-priest. Similarly, the *Brāhmanas* of the Sāma-Veda are chiefly concerned

with the duties of the *Udgātṛ*-priest and those of the Yajur-Veda with the sacrificial acts to be performed by the *Adhvaryu*-priest. In the essentials of their contents the *Brāhmaṇas* do not differ from one another. The oldest *Upaniṣads* are partly included in their *Āraṇyakas* and in part appended to them ; and sometimes, it is quite difficult to draw the line between the two. But if we keep in view the fact that the *Upaniṣads* alone deal with the *Jñāna-Kāṇḍa*, it will not be very difficult to make distinction between them.

The *Chāndogya-Upaniṣad* is one of the most important *Upaniṣads* and is slightly smaller in extent than the *Bṛhadāraṇyaka-Upaniṣad*. Its importance is due to the fact that it directly deals with the true nature of *Brahman*, the Supreme Self, *without a second*, and its identity with the Individual Self.

The reason why a *Upaniṣad* should be expounded is that the entire course of Action, as propounded in the *Karmakāṇḍa* section, when accompanied by a full comprehension of the true nature of such deities as *Prāṇa* and the rest, is conductive to the attainment of either the Regions of the Moon through the '*Path of Smoke*', or the Regions of *Brahman* (*Brahmaloka*) through the '*Path of Light*' ; and those, who follow their own natural bent of mind and have thus deviated from both the paths, fall downwards and experience pain. Through neither of these *two paths* one can achieve the *Highest Aim* of man. Hence, it is necessary to expound the true knowledge of the Self, without a second, independent of Action, which puts an end to the cause of the process of births and rebirths, as shown by the *three paths* referred to above.

The attainment of the Absolute Highest Good (which is the chief aim of life), is not possible by any

other means than the true knowledge of the Secondless Self, as the *Upaniṣad* says—" those who know otherwise than this go to the perishable regions, while he who takes to the different path attains Self-Sovereignty." So one who believes in the false *Doctrine of Duality* falls into bondage, while for one who has firm belief in the true *Doctrine of the Secondless Self*, there is the cessation of the pain caused by births and rebirths and the attainment of Final Liberation. It is clear from this that the vision of the Secondless Self cannot go together with the Course of Action. The Course of Action, however, is meant for one who is beset with the evils of Nescience and the rest and not for one who possesses the knowledge of *non-Duality* (अद्वैत). So says the *Śhruti*—" all these persons attain pure regions, while the man centered in *Brahman* (ब्रह्मसंस्थ :) attains immortality."

This *Upaniṣad* though mainly deals with the *Science of Non-Duality*, yet in it are described the forms of *Upāsanā* (meditation and worship) as the means of the attainment of *good results*; for, these bring about results which are as good as Liberation itself. There is also a similarity between the *Upāsanā* and the knowledge of Non-Duality in that both are esoteric in their character and both fall within the purview of the functions of the Mind. These forms of *Upāsanā* purify the inner-sense-organs and thereby become illuminative of the true nature of the *reality*, and so they are helpful in bringing about the Cognition of the Absolute (अद्वैतज्ञान); and as they (*Upāsanās*) have got some definite substratum as their object (आलम्बनविषय), it is also easier to achieve success in it. It is clear from this that S'aṅkarācārya wants to emphasise the fact that for the realisation of *Brahman*, the *Savikalpaka* form of Meditation is more useful. It is therefore, that the *Upāniṣad* sets forth in the very begin-

ning various forms of *Upāsanā* of *Brahman*. "These, too, inasmuch as it is the performance of Action to which people are accustomed, and a relinquishment of Action would make the concentration of the Mind upon any form of *Upāsanā* extremely difficult, the *Upaniṣad* introduces, at the very outset, only such forms of *Upāsanā* as form parts of Action.

After this the *Upaniṣad* proceeds to deal with the syllable '*Om*', the *Udgītha*. The first chapter—beginning with the words—'One should meditate upon the syllable *Om*', has been devoted to the treatment of the manner of Meditation of the constituent factors of the *Sāma* which leads to various results; after that towards the end, the *Upāsanā* of the *Stobha* syllables has been described. In the second chapter the *Upāsanā* of the entire *Sāma* has been given. The third chapter proceeds with the *Upāsanā* of the Sun, who is identified with and *Brahman* who is the summation of the results of all sacrifices. By the way, the *Upaniṣad* tells us of the excellent results which the *Brahmavidyā* brings about. Then the same *Vidyā* is expounded through the *Gāyatrī*; because directly, by itself *Brahman*, devoid of all qualities and comprehensible only through such negation of qualities as 'Not this', 'Not this', cannot be apprehended. Although there are several metres, yet it is the *Gāyatrī* which has been chosen as the means of teaching of *Brahman*, because of its being the most important of all the metres. The importance of the *Gāyatrī* is proved by the facts (1) that it was the *Gāyatrī* which carried the *Soma* to the deities in the sacrifice, (2) that it has absorbed the अक्षर of all other metres and as such, pervades over all of them, and (3) that it pervades over all the *Savanas* (extractions). Its importance is also due to the facts (4) that the *Gāyatrī* is the very essence of a *Brāhmaṇa* and

(5) that *Brahman* itself regards the *Gāyatrī* as its mother and never considers anything more important than this; and (6) also because of the fact that the supreme importance of the *Gāyatrī* is universally recognised.

After describing the *Upāsanā* through images, the *Upaniṣad* proceeds to deal with the meditation of the *Brahman* itself as equipped with qualities and powers. Then is described the philosophy of Coffer (कोशविज्ञान) followed by the method of the *Upāsanā* for the sake of one's own longevity. Then follows the *Upāsanā* of the *Manas*, *Ākāśa* and the Sun as *Brahman*. In the fourth chapter we have the story of *Jānaśrutī* and *Bhallākṣa* and *Raikva* which shows how the attainment of knowledge of the teaching is to be brought about by such means as *Faith*, *giving of food*, *absence of haughtiness* etc. Then *Vāyu* and *Prāṇa* have been described as *Brahman*, and for the purpose of eulogising these two the story of *Śaunakakāpeya* and *Abhipratārin-Kākṣasenī* has been introduced. This is followed by the story of *Satyakāma-Jābāla* showing that *Faith and Austerity* (श्रद्धा and तपस्) are necessary adjuncts for the *Upāsanā* of *Brahman*. With a view to expound the Science of *Brahman* in another manner, the *Upaniṣad* proceeds to expound the *Agnividyā*, and the story of *Upakośala* is introduced to show that both *faith and austerity* are necessary for the attainment of the *Brahmavijñāna*. By the way, the *Upaniṣad* then proceeds with the *Vyāhṛtis* which help one to expiate the wrong.

In the first four chapters the *Northern Path* (उत्तरा गतिः) has been described as following from the सगुणब्रह्मविद्या. Now, in the fifth chapter the *Upaniṣad* describes the same path as relating to the Householders, who are पञ्चाग्निविदः and also to such ascetics as are imbued with faith and are well versed in other *Vidyās*. After this, the *Southern Path*,

which lies through Smoke and is meant for those who merely perform rites and rituals and which leads to rebirths, is described. Then follows the description of the *Third Path* which is the Path of the ordinary world and is more painful, and which is described to create disgust in the mind of people against worldliness. For the purpose of creating the feeling of disgust in the minds of persons seeking for *Mokṣa*, the *Upaniṣad* proceeds to describe the process of births and deaths,—and the passage to the other *Lokas* through the two Paths. To illustrate the above the story of *Śvetaketu-Āruṇeya* and *Pravāhaṇa-Jaibali* has been introduced. The subject matter of this portion of the chapter is also found in the *Bṛhadāraṇyaka—Upaniṣad* (VI. ii.). Then there is the Philosophy of the *Vaiśvānara Fire.*

The Sixth Chapter deals with the Philosophy of Being. This is the most important part of the *Upaniṣad.* It shows that there is only one *Self* in all beings. To illustrate this again, the story of *Śvetaketu* is introduced. Some of the most important *Śrutis* are found in this Chapter, for instance, 'सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' (VI. i. 4), 'सदेव सौम्येदमग्र आसीत्', 'एकमेवाद्वितीयम्', 'असदेवेदमग्र आसीत्', 'असतः सज्जायत,' (VI. ii. 1); 'सौम्येदमग्र आसीत्' (VI. ii. 2); 'तदैक्षत बहु स्यां प्रजायेय', 'तत्तेजोऽसृजत' 'etc.' (VI. ii. 3), 'सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि' (VI. iii. 2); 'तासां त्रिवृतं त्रिवृतमेकैकां करवाणि' (VI. iii. 3), 'ऐतदात्म्यमिदं सर्वम्' (VI. ix. 4), 'तत्त्वमसि श्वेतकेतो' (VI. ix. 4) etc. Here the *Upaniṣad* for the first time asserts that the manifold world is unreal. The above-quoted *Śrutis* themselves show the nature of topics discussed in this chapter. The teachings of the Sixth chapter meant for the disciple of the Highest grade, but as all the disciples are not of the same equipment, the *Upaniṣad*, in

the next Chapter, describes the same thing through the lower grades. It begins with Name and ends with the Life-Breath with fourteen more forms between these two; and through these Sixteen forms, step by step, in accordance with the अरुन्धतीन्याय, leads up to the Highest Truth, called *Bhūman*. To eulogise the Highest philosophy the story of *Nārada* and *Sanat-Kumāra* has been introduced. It is here that we are told of the various *Vidyās*, Sciences which then existed in India in flourishing condition.

Though under chapters Sixth and Seventh, it has been taught that '*Brahman* is real (*Sat*), one, without a second', and 'the Self is all this', free from all diversities of space, place, time and the rest, yet in the world, there are many persons of dull intellect, among whom the conviction is so strong to the effect that everything real is beset with diversities of space, place and the rest, that it cannot, all at once, be turned towards the *Eternal Truth* and without understanding the real nature of *Brahman*, the *Highest Aim* of man cannot be fulfilled. So, for the benefit of the duller persons, it is necessary to convey the teaching indirectly, by indicating, in the first instance, the particular spot within the *Lotus of the Heart* (हृत्पुण्डरीकदेशः) as the abode of *Brahman*. Again, though the *Ātmatattva* is the object of the single true cognition of *Being* (*Sat*) and is devoid of all qualities, yet for the good of the dullards who have their hearts so fixed upon the Highest *Being* possessing the highest qualities, that it is necessary to speak of such qualities belonging to *Him* as सत्यकाम, सत्यसन्ध etc. Again, though the persons, who have realised the true nature of *Brahman*, themselves have turned their mind from worldly objects, woman etc., yet it is not easy to direct all at once, the longing for worldly objects that has come to a man from several births; hence, it is necessary to enjoin such

means, for the realisation of the aim, as *Brahmacarya* and the like. And lastly, though in the case of persons who have realised the unity of the Self, there does not exist *goer, going*, or *place to go to*, and what happens is that on the disappearance of the root cause—the Nescience, they dissolve themselves, on death, into their own Self, yet there are many persons whose minds are still beset with the diversities of *goer, going* and *the place to go to* and who are still engaged in the *Upāsanā* of the सगुणब्रह्म in their heart and so for the good of such persons the *Upaniṣad* points out that on death the *Jīva* passes out through an Artery in the Head. All these topics are dealt with in the last chapter.

It is quite clear from the above that the means to achieve the *Highest aim* of man has been very clearly expressed in the *Upaniṣad* for the good of both types of disciples—intelligent and dull. This is in brief the summary of the *Upaniṣad* as represented by the great teacher of *Vedānta*—S'aṅkarācārya.

Although due to the peculiar nature of the text the great philosophical *Ācāryas* have not only been able to explain their individual philosophy and support their view-point by quoting the text, but have even interpreted the text itself in the light of their own individual philosophy, and so the summary of the *Upaniṣad* as given above may not satisfy all the shades of opinion, yet as the present text has been interpreted in the light of the *Advaita* philosophy of S'aṅkara and as it contains the translation of the Bhāṣya of S'aṅkara, I think I need no apology in presenting to the public the *Advaitic* summary of the *Upaniṣad*.

The University,
Allahabad.
May 5, 1942.

UMESHA MISHRA.

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THE CHĀNDOGYA UPANISAD

WITH

THE BHĀṢYA OF ŚAṄKARĀCĀRYA

[*The text used is that published in the Ānandāsrama Sanskrit Series which is available separately.*]

ŚANKARA'S INTRODUCTION

The *Chāndogya Upaniṣad* is a treatise comprising eight chapters, beginning with the words ' *Om iti ētat akṣaram*'. For the benefit of persons seeking to know its purport in brief, this easy and brief Essay is set forth.

The context of the treatise is as follows :—The entire course of Action has been duly comprehended as, *by itself*, conducive to the attainment of the regions of the Moon through the Path of 'Smoke',—and as conducive to the attainment of *Brahman* through the Path of 'Light', when accompanied by a full comprehension of the nature of such deities as *Prāṇa* and the rest. It has also been explained that for those who have followed the bent of their natural inclinations and have deviated from both of the said Paths, there is fall downwards into a painful state ;—through neither of the said two paths there can be absolute fulfilment of the highest aim of man. Hence, it becomes necessary to expound the *Science of the Self without a Second*, which, apart from all *Action*, directly puts an end to the cause of the entire process of births and rebirths as represented by the said three Paths. It is for this purpose that the *Upaniṣad* has been promulgated.

Nor is the Absolute Highest Good attainable by any other means save the 'Science of the *secondless Self*' : The

Upaniṣad itself is going to declare that 'those who know otherwise than this and worship others go to perishable regions ; one proceeding on the other path attains Self-sovereignty'; similarly, for one who believes in the false doctrine of 'Duality', there is bondage ; just as for the man who has committed theft who holds the red-hot axe (in course of his trial by ordeal), there is burning followed by imprisonment ; and the said believer in Duality also falls into the pangs of Birth and Rebirth ;—having said this, the texts go on to explain that for one who has firm belief in the true doctrine of the 'Secondless Self', there is cessation of the pangs of Birth and Rebirth and also the attainment of Final Liberation ; just as for one who has not committed theft, there is neither burning nor imprisonment when he holds the red-hot axe (in course of his trial).

From this it follows that the 'Vision of the Secondless Self' cannot go hand-in-hand with the Path of Action ; because there is no possibility of there being any notions subversive of the notions derived from such declarations as 'The Real Entity is one without a second', "All this is Self alone', which are subversive of all distinctions of Action, Instrument and Effect. [Which distinctions are presupposed by the Path of Action, and are inconsistent with the 'Science of the Secondless Self'.]

It might be argued that "the knowledge of the (Vedic) Injunction of Action (would provide the notion subversive of the said notions (of this Secondless Self")).

That, however, is not possible ; because the injunction of Actions is meant for those persons who are imbued with the common idea of such distinctions as those relating to the 'doer' and the 'experiencer', and who are beset with the evils of attachment and aversion to the effects of Actions resulting from the said essentially wrong ideas.

[And the Injunction is not applicable to one who has realised the truth and is no longer under the influence of any false ideas and distinctions.]

The Opponent argues—"As a matter of fact, the Injunction of Actions is meant for one who has read and understood the sense of the whole Veda ; *action* therefore must be meant also for that person who has attained the knowledge of the 'Secondless Self' (who is included among those who have read and understood the Veda)."

That cannot be, we reply ; because the ordinary common notions of 'doer', 'experiencer' and the like,—which alone can render a person capable of doing an act,—are entirely sublated by the realisation of the truth embodied in such texts as 'the Existent Secondless Self', 'The Self indeed is all this' and the like.

From all this it follows that Actions have been enjoined only for one who is still beset with the evils of Ignorance and the rest ; and not for one who has realised 'non-duality'. It is to this end that the text is going to declare—"All these persons attain the purer regions, only the man centred in Brahman attains immortality."

Thus though this treatise deals mainly with the 'Science of Non-duality', yet herein are described several forms of Meditation and Worship, which are conducive to several desirable ends ; because these forms of meditation and worship bring about results nearly as good as Liberation, and appertain to slightly modified forms of the One Pure Brahman, which have been spoken of as 'Consisting of the Mind', 'having the Life-breath for its Body' and so forth ; all this meditation and worship brings about the fulfilment of Actions and is related to the auxiliaries of those Actions. There is a similarity also between the

Meditations and the Cognition of the *One*,—in that both are esoteric in their character and both fall within the perview of the Mind; just as the Cognition of *One* without a second is a function of the Mind, so also are the other forms of Meditation and Worship mere functions of the Mind.

Question :—"What then is the difference between the 'Cognition of the *One*' and the other forms of Worship and Meditation ?"

Answer :—The 'Cognition of the *One*' is subversive of all such common-place notions of diversity as those of the 'Doer' and other agencies of action, the Action itself and the effect of the actions,—all which notions of diversity are imposed upon the *Self*, which (by itself) is entirely devoid of activity ; in the same way as the cognition of the real nature of the Rope brought about by light, is subversive of the wrong notion of serpent which is of the nature of an imposition (upon the piece of rope). As regards the forms of Meditation and Worship, on the other hand, these also are vouched for by the Scriptures, but are based upon some sort of a substratum (in the shape of an adorable object) and help to concentrate the collected Mind upon that substratum and prevent its interruptions by notions heterogeneous thereto.—Such is the difference between the two.

These forms of Meditation and Worship bring about the purity of mind and character and thereby become illuminative of the real nature of things; to this extent, they are helpful in bringing about the Cognition of the *One without a second*. In as much as they are based upon a substratum, they are also easier of accomplishment. It is for these reasons that the Upaniṣad first of all sets forth these forms of Meditation and Worship. There, too, in as much as it is the performance of Action to which people are accustomed,—and a relinquishment of Action would make the concentrating

of the Mind upon any form of Meditation or Worship extremely difficult,—the text introduces, at the outset, only such forms of Worship and Meditation as appertain to certain factors that go to make up the Action (of Sacrifice).

Thus ends S'ankara's Introduction.

Discourse (*Adhāya*) I, Section (*Khaṇḍa*) i

UPANIṢAD—TEXT

One should meditate upon the syllable '*Om*', the *Udgītha* ; because one sings (beginning) with 'Om'; of this now (follows) the expounding. (1)

BHĀṢYA

One should meditate upon the syllable 'Om'.—The syllable 'Om' is the most nearly appropriate name for the Supreme Self ; when that syllable is pronounced, the Supreme Self becomes pleased, just as an ordinary person is pleased when addressed by the name he likes best.—This syllable 'Om' is followed in the text by the particle '*iti*' in order to show that the syllable is not expressive of (does not connote) the Supreme Self, and what is meant is that this verbal form is what is to be meditated upon as Self : thus what is meant is that the syllable 'Om' is a *representation* of the Supreme SELF, just like the image and other things (that people set up for worship). Thus what is learnt from all the Vedānta texts is that the syllable, being the *name* and the *image* of the Supreme SELF, is the best basis for meditating upon that SELF. It is a well-known fact that this syllable is largely used in *Japa*, at rites and in the beginning and at the end of Vedic study ; which clearly indicates its superiority.—It is for these reasons that one should meditate upon this syllable, in the verbal form, which is spoken of as '*Udgītha*', on the ground of its forming a constituent part of this name ('*Udgītha*') ; which

means that one should firmly cultivate concentrated attention upon the syllable 'Om' which represents the Supreme SELF and which is an essential part of all sacrificial acts.

The Text itself provides the reason for the syllable 'Om' being spoken of as '*Udgītha*' : *because one sings* (*beginning*) *with* ' *Om* ' ; inasmuch as one begins singing with '*Om*', this syllable is called '*Udgītha*'.

Of this follows the expounding.—The 'expounding' of the said syllable constitutes 'meditation' upon it ; this 'expounding' consists in describing its potencies, the results it brings about and so forth.—The term 'follows' ('*pravartate*') has to be supplied.—(1)

UPANIṢAD—TEXT

The Earth is the essence of all beings ; Water is the essence of the Earth ; Herbs are the essence of Water ; Man is the essence of Herbs ; Speech is the essence of Man ; *Ṛk* is the essence of Speech ; *Sāman* is the essence of *Ṛk* ; *Udgītha* is the essence of *Sāman*.—(2)

BHĀṢYA

Of all beings,—animate and inanimate ;—*Earth is the essence*,—*i.e.* origin, substratum and ultimate solvent.—*Of Earth, Water is the essence* ; it is in Water that Earth is interwoven like warp and woof ; hence Water is the essence of Earth.—*Of Water, Herbs are the essence* ; as Herbs are modifications of Water.—Of these (Herbs) *Man is the essence* ; as Man is developed through the food (he eats).—*Of Man, Speech is the essence* ; because of all the constituent parts of the Man's body, Speech is the most essential, therefore, Speech is called the 'essence' of Man.—*Of Speech, Ṛk is the essence*,—*i.e.* the most essential and important part.—*Of Ṛk. Sāman is the essence*,—*i.e.* the most essential part.—*Of Sāman, the essence is Udgītha*,—*i.e.*, in the present context, the syllable '*OM*' is the most essential.

UPANIṢAD—TEXT

This *Udgītha* is the best essence of the essences, the eighth, supreme and deserving of the highest position.—(3)

BHĀYṢA

Thus then, the syllable 'Om', named the *Udgītha*, is the best essence among all the essences, Earth and the rest, which have been mentioned (in the preceding text) in the ascending order of their 'essentiality'.—It is the '*supreme*',—because it represents the Supreme SELF.—It is '*deserving of the highest position*'; '*ardha*' is *position*; '*para*' is *highest*; hence '*parardha*' is *that which is deserving of the highest position*; that is, deserving of the same position as the Supreme SELF; the sense is that it is so because it deserves to be meditated upon and worshipped as the Supreme SELF.—It is *the eighth*,—in the numbering of Earth and the other essences.—'*Yad udgīthaḥ*' should be construed as '*Yaḥ udgīthaḥ*.'—(3)

UPANIṢAD—TEXT

What, what is *Ṛk*? What, what is *Sāman*? What, what is *Udgītha*?—this is (now) considered.—(4)

BHĀṢYA

It has been asserted that '*Ṛk* is the essence of Speech'. Now the question arises—What is '*Ṛk*'? What is '*Sāman*'? What is the said *Udgītha*'?

The repetition of the word 'what' is meant to indicate the importance attached to the subject.

An *objection* is raised—"The affix '*ḍatamacha*' which is present in the term '*Katama*' ('what') has been declared as to be used when a question arises regarding the genus of a large number of things; and in the present instance, there is not a multiplicity of the genus '*Ṛk*' [as the question relates to the nature of the *single* genus '*Ṛk*', the *single* genus

'*Sāman*', and *single* syllable 'Om'] ; how is it then that the affix '*ḍatamach*' has been used ?"

This objection has no force. In the grammatical rule referred to there is the term '*jātipariprašna*': which is expounded as '*Jātau pariprašnaḥ*', 'question relating to the genus', and there *is* multiplicity of individuals included under the single genus '*Ṛk*', and the compound is not to be expounded as 'question of genus', '*Jātēḥ pariprašnaḥ*'.

The Opponent rejoins—"It is only when the compound '*jātipariprašna*' is expounded as '*jātēḥ pariprašnaḥ*', the *question of genus*, that the presence of the '*ḍatamacha-affix*' in the phrase '*Katamaḥ kaṭhaḥ*', 'which one is of the *Katha-clan*', can be justified [as here, the question is *of the genus* ; it could not be justified if the compound were expounded as '*jātau pariprašnaḥ*' 'question relating to the genus' ".

Answer—In the instance cited also, the question is in reference to several individuals included under the clan '*Kaṭha*' ; so that the objection has no force. If the question raised were one *of the genus*, then, in that case, it would be necessary to find out some other rule (justifying the term in the present text, which, being *Vedic*, cannot be rejected as *wrong*).

'*This is now considered*' ; *i.e.* its consideration is proceeded with.—(4)

UPANIṢAD—TEXT

Speech itself is *Ṛk* ; **Life-breath is** *Sāman* ; **the syllable** *Om* **is** *Udgītha*. **This indeed is a couple** : *Speech and Life-breath* **[the source of]** *Ṛk and Sāman*.—**(5)**

BHĀṢYA

After the 'consideration' has been done, the appropriate answer is stated—*Speech is Ṛk, Life-breath is Sāman*.—Even though *Speech and Ṛk* are declared here to be one, this can-

not be regarded as self-contradictory, in view of the eighth position (assigned to the *Udgītha* in the text 2, above); as this statement is entirely separate from the previous one (which has declared *Udgītha* to be the eighth among the 'essences'); the present statement,—that 'the syllable *Om* is *Udgītha*',—is meant only to serve the purpose of indicating the quality of 'fulfilment' (as mentioned in the next text). [And its subject-matter and progress therefore are totally different from the statement to the effect that *Udgītha* is the eighth among the *essences*.]

In fact, *Speech* and *Life-breath* are the sources of *Ṛk* and *Sāman*, respectively; and yet *Speech* itself is declared to be *Ṛk* and *Life-breath* itself to be *Sāman*. If the text had mentioned 'Speech' and 'Life-Breath' as the sources of *Ṛk* and *Sāman* respectively, then, all *Ṛks* and all *Sāmans* would become included; and the inclusion of all *Ṛks* and all *Sāmans* implies the inclusion of all those acts (rites) that are accomplished with the help of *Ṛks* and *Sāmans*; so that practically *all acts* become included.

There may be an idea that the expression 'The syllable *Om* is '*Udgītha*' is only figurative; this idea is set aside by what follows in the text.—'*This indeed*' refers to the *couple*. *Question*: 'What is that *Couple*?'—*Answer*: '*Speech and Life-breath*' are the 'couple', the sources of all *Ṛks* and all *Sāmans*. The words '*Ṛks*' and '*Sāmans*' that follow are meant to point out that the *Speech* and *Life-breath* spoken of are the sources of *Ṛk* and *Sāman*; and '*Ṛk* and *Sāman*' are not meant to be a separate independent 'couple'. If this were not so, then, 'Speech and Life-breath' would be one 'couple', and '*Ṛk* and *Sāman*' would be another 'couple'; so there would be *two* 'couples'; and in that case, the singular number in the phrase '*This indeed is a*

couple ' would be incompatible]. Hence what are meant to be spoken of as 'couple' here are only ' Speech and Life-breath', as the sources of *Ṛk* and *Sāman* respectively.—(5)

UPANIṢAD—TEXT

This couple is joined together in the syllable *Om*. Whenever, verily, a couple is joined together, each fulfils the desire of the other.—(6)

BHĀṢYA

' This couple', just described, ' *is joined together in the syllable Om*'.—Thus the sense is that the *Couple*, endowed with the quality of *fulfilling all desires*, remains 'joined together' in the syllable '*Om*' ; and the fact of the syllable '*Om*' being endowed with the quality *fulfilling all desires* is well-known. It is well-known that (*a*) the syllable 'Om' contains within itself the entire literature, (*b*) that it is brought about (pronounced) through the Life-breath, (*c*) that it joins within itself the ' couple ', and (*d*) that the ' couple ' fulfil all desires. In order to make this clear, an illustration is cited—In ordinary life, ' whenever a couple '—i.e. man and woman, with the physical constituents of the couple,—is joined together,—i.e., meet together, in sexual association,—they fulfil each other's desires. What is meant is that it becomes established in the same manner, the syllable '*Om*' becomes the fulfiller of all desires, through the ' Couple ' that lies within it.—(6)

The following text declares that the Udgātṛ Priest, who meditates upon the *Udgītha*, becomes endowed with the *Udgītha's* quality (of being the fulfiller of desires).

UPANIṢAD—TEXT

He becomes the fulfiller of desires who, knowing this thus, meditates upon this syllable as *Udgītha*.—(7)

BHĀṢYA

One becomes a fulfiller of the desires of the sacrificer if he meditates upon this syllable itself,—which has the character of *fulfilment*—as *Udgītha* ; to such a one accrues the said result ; and this is in accordance with the Vedic text " Just in so far as one meditates upon a thing, one becomes that thing itself ".—(7)

UPANIṢAD—TEXT

This indeed is the syllable of acquiescence ; whatever one acquiesces in, he says *Om* ; acquiescence verily is prosperity ; he becomes a prosperer of desires who, knowing this, meditates upon this syllable *Om* as *Udgītha*.—(8)

BHĀṢYA

The syllable '*Om*' is also endowed with the quality of fulfilment (success, prosperity).—"How ? "—This syllable that we are dealing with is the '*syllable of acquiescence*' ;—i.e. it is the *acquiescent syllable* ; 'acquiescence' standing for *agreement* ;—this is what the syllable '*Om*' is.

The text itself explains how the syllable is one of *acquiescence* :—In common practice, whatever,—idea or property—*one acquiesces in*,—be he a teacher or a wealthy person,—in expressing his agreement, he says '*Om*' ; e.g. in the Veda we find such texts as—' They are thirty-three ; '*Om*' (yes) he said '. In ordinary life also, when one says to another person—'This property is yours, I am taking it', the person addressed says '*Om*' (Yes, all right).

For this reason *Acquiescence verily is prosperity* ; that is, what is known as ' acquiescence ' is Prosperity itself ; because *acquiescence* is based upon *prosperity* ; it is only one who is *prosperous* (rich) who acquiesces (permits) ; hence what the text means is that the syllable '*Om*' is *prosperity* itself.

Inasmuch as the syllable is endowed with the quality of 'prosperity', one who meditates upon that quality, thereby becomes endowed with that quality and thence becomes the *prosperer of desires* for the sacrificer, when he knows this and meditates upon this syllable, as *Udgītha*. —(8)

UPANIṢAD—TEXT

With this (syllable) does the threefold Science proceed ; with *Om* does one recite, with *Om* does one direct, with *Om* does one sing ; all this for the adoration of the same syllable ;—so also with the Grandeur and the Essence (of this syllable, does the act of *Sacrifice* proceed).—(9)

BHĀṢYA

Now with a view to attract people to it, the Text proceeds to eulogise the syllable, on the ground of its being a fit object of worship and meditation.—"How ?"—*With this*—said syllable,—*the threefold Science*—consisting of the Ṛgveda, (Yajurveda and Sāmaveda) *proceeds* ; what thus proceeds is the *action prescribed by this threefold Science* ; because, as for the *threefold Science* itself, that itself does not proceed with *reciting*, *directing* and *singing* (as mentioned in the Text) ; it is only the *act* that is known to proceed with these.

Question :—"In what way does the Act proceed with this syllable ?"

Answer :—*With 'Om' does one recite, with 'Om' does one direct and with 'Om' does one sing*.—This indicates that the Act contemplated by the Text is the *Soma-sacrifice* (where alone all these, *reciting* etc., are done).

This act (Sacrifice) is meant *for the adoration of this same syllable*; as this syllable represents the Supreme SELF ;

so that the adoration of the syllable would be the adoration of the Supreme SELF itself. To this same effect there is the *Smṛti-text* : 'Having adored Him with his action, the man attains success.'

So also with the Grandeur and the Essence :—Further, with the 'grandeur'—greatness—of this same syllable,—i.e. with the life-breaths of the Priests and the Sacrificer ;—similarly with the 'Essence' of this syllable,—i.e. with the offering made up of the essential portions of *Vrīhi*, *Yava* and other grains [are all Sacrifices performed].—It is with the syllable 'Om' that all such acts as Sacrifices, Pouring of of Libations and so forth are performed ;—the acts thus performed go up to the Sun, and thenceforth does it become developed—through rain and other processes—into the Life-breath and food-grains ;—and by means of the Life-breath and food-grains again are sacrifices performed.—It is for this reason that it has been declared that (acts of Sacrifice proceed) *with the Grandeur and the Essence* of this syllable.—(9)

UPANIṢAD—TEXT

Objection :—"**Both kinds of persons perform acts with this, those who know as well as those who do not know.**"

[*Answer*]—**But verily, *Knowledge* and *Ignorance* are totally distinct ; and in fact, what is done with knowledge, faith and due application, that becomes more effective ; thus indeed is there the expounding of this syllable itself.—(10)**

BHĀṢYA

The conclusion arrived at is that for one who knows the science of the syllable, it is necessary to perform sacrifices.—Against this an objection is raised—"*With this*—syllable—*both kinds of persons, perform acts*—one who knows the syllable as described above, as well as one who knows only the nature of the act to be done and does not know the

real character of the syllable ;—to both of them the results proceeding from the performance of the Act would accrue in an equal degree ;—what then is the need of knowing the real nature of the syllable *Om* ?—In ordinary life, it has been seen that when two persons eat the *Harītakī, the purging* that follows from the eating comes equally to both,—to him who is cognisant of its purgative properties as also to him who is ignorant of it."

It is not so, we reply. Because *Knowledge and Ignorance are totally distinct* ; there is a great difference between *Knowledge and Ignorance* ;—The particle 'tu,' (Verily) is meant to reject the view put forth by the opponent. *The Knowledge of the syllable 'Om' being the essence of the 'Essences', its being endowed with the qualities of fulfilment and prosperity* does not consist merely in *Knowledge of that syllable being a factor of the sacrifice* ; it is much more than that. What is meant is that, inasmuch as it is so, the result proceeding from the former must be superior to that proceeding from the latter. In ordinary life also, it is found that when a merchant and a forester sell pieces of Ruby and other gems, the former (who knows the real character of the gems) always obtains a higher price than the latter (who is ignorant) ; and this is due to the superior Knowledge possessed by the merchant.—From this it follows that *what is done with Knowledge*—by a person fully cognisant—and with faith—by a person imbued with due faith,—and with due application—by a person who is equipped with the faculty of concentration,—*that Act becomes more effective*,—*i.e.* more fruitful–than the Act done by the ignorant person.—The assertion that the Act of the man with Knowledge is 'more effective' than that of the ignorant man means that even when done by the ignorant person, the act is effective ; so that it does not mean that the ignorant man is not fit to perform the act. In fact in the section dealing

with Uṣasti (later on) it is described that even ignorant persons have performed the priestly functions.

The act of meditating upon '*Om*' as the 'essence of essences', as 'fulfilment' and as 'prosperity' forms a single act of 'meditation' (and worship); as there are no efforts intervening in between these. In fact, the mention of several qualities means that it is to be meditated upon several times. Hence *indeed there is expounding of this syllable* '*Oṃ*', the *Udgītha*.—(10)

End of Section (*Khaṇḍa*) I, of Discourse (*Adhyāya*) i.

Discourse (*Adhyāya*) I, Section (*Khaṇḍa*) ii

UPANIṢAD—TEXT

On the occasion when the *Dēvas* and *Asuras*,—both born of Prajāpati,—fought each other, the Devas took away the *Udgītha*,—(thinking) 'with this shall we suppress these.'—(1)

BHĀṢYA

Dēvas and Asuras.—The term '*deva*' is derived from the root '*div*', to shine'; hence the word '*devas*' stands for such functionings of the sense-organs as are *illuminated* (regulated) by the scriptures;—opposed to these are the '*Asuras*',—etymologically explained as '*Asuṣu ramaṇāḥ*' 'delighting in the spheres of all their own natural life', and 'inclinations' as appertaining to all objects of sense; hence the term stands for those natural functions of the sense-organs which are of the nature of *darkness* (ignorance). —The particles '*ha-vā*' are indicative of past events.—*On the occasion*,—on which account,—these two sets of Beings (*Devas* and *Asuras*) *fought with each other*; the root '*Yama*' with the prefix '*sam*' signifies *fighting*; hence '*Samyētirē*' means *fought*. That is, the natural sensual inclinations partaking of ignorance operated towards the suppression of the

activities regulated by the Scriptures ; and similarly as opposed to these, the *Devas* who are of the nature of enlightenment proceeding from discrimination due to the Scriptures, operated towards the suppression of the *Asuras*, who are of the nature of inborn darkness or ignorance ; and thus there has been something like 'fighting' in the shape of the suppressing of each other, in the bodies of all living beings, —a veritable '*Devāsurasaṅgrāma*' (Battle between *Devas and Asuras*), since time without beginning. Such is the sense of the text.—It is this war that is described here, in the shape of a story, for the purpose of bringing about the knowledge of the due difference between *what should be done* (Dharma) and *what should not be done* (*Adharma*),—and as tending to a knowledge of the method of purification of the senses.—Thus both these, *Devas* and *Asuras*, *born of Prajāpati*,—i.e. the children of *Prajāpati* ;—'*Prajāpati*' here stands for the *Personality*, the Person capable of performing acts and acquiring knowledge, in accordance with the S'ruti-text declaring that 'The Person himself is *Uktha*, he is *Mahān*, he is *Prajāpati*' ; and all functionings of the sense-organs—both that are in accordance with the scriptures, as well as those natural ones that are contrary to those,—arise in the Person, and as such are called his 'children'.

On this occasion of fighting, for each other's rise and fall, *the Devas took away the Udgītha* ; the term '*Udgītha*' indirectly indicates the functions of the *Udgātṛ* Priest ; and there again, inasmuch as it cannot be possible to take away these functions of that one Priest alone, what is meant is that they took away all such acts (sacrifices) as the *Jyotiṣṭoma* and the like.

The next sentence explains for what purpose they took away the said functions :—They thought that *with this*,—

i.e. by means of this act (of the Sacrifice) *we shall suppress these,—the Asuras.*—(1).

BHĀṢYĀ

When they were going to take away the *Udgītha*—i.e. the Sacrificial Act—then—

UPANIṢAD—TEXT

They meditated upon the Breath in the nose as *Udgītha* ; the *Asuras* pierced it with evil ; hence with it one smells both what is good-smelling and what is foul-smelling ; as it has been pierced with evil.—(2)

BHĀṢYA

They, the *Devas*, *meditated upon*,—performed meditation upon—*the Breath in the nose*,—i.e. the sensory organ of olfaction,—*as Udgītha*,—i.e. the performer of the Sacrificial Act, *Udgātṛ Priest*, regarding him as the *Udgītha* itself. What this means is that they meditated upon the *Udgītha*—i.e. the syllable '*Om*'—as the Breath in the Olfactory Organ. It is only when the text is taken to mean this that the context becomes preserved and the introduction of foreign matter becomes avoided. As a matter of fact, the context relates to this syllable '*Om*' itself as the object of meditation.

Objection :—" You have declared (the sense of the previous text to be) that the Devas took away the *Act (Rite) related to the Udgītha* ; how is it, then, that now you say that they meditated upon the *syllable* '*Om*' in the form of the Breath in the Nose ? "

Answer—There is no force in this objection ; what is meant is that the syllable 'Om', which is a part of the *Udgītha*, should be meditated upon *as the Breath in the Nose*, and not independently by itself ; and such being the sense, it is only right to say that 'they took away the Act (Sacrifice)' for the purpose of the said meditation.

When the *Dēvas* had thus selected their *Udgātṛ Priest*, the *Asuras*,—i.e. beings characterised by inherent darkness (ignorance),—*pierced* the luminous deity of the *Breath in the Nose, with Evil*; that is, they contaminated it with attachment to Evil arising out of themselves.—Thereupon the Deity of the 'Breath in the Nose' had his wisdom suppressed by the feeling of attachment in the form of the egoistic notion that the perception of sweet smell belongs to himself; and through this contact, he became contaminated with evil. This is what is meant by the assertion that '*the Asuras pierced it with evil*'.

Because the said 'Breath in the Nose' has been pierced with evil,—therefore, on becoming urged by that Evil, the olfactory organ,—i.e. the life-breath in the Nose,—comes to apprehend foul smell, among living beings. It is for this reason that people smell '*what is good-smelling and also what is foul-smelling*'; because it has been pierced with Evil. No significance attaches to the term '*both*',—just as in the case of the text 'If *both* offering-materials become spoilt etc.' [Where what is meant is that where *any* offering-material is spoilt,—and not only *two*). [So in the present context, though it is the apprehension of *foul* smell only that is due to the contact of Evil, yet the text speaks of '*both*', though the apprehension of *good* smell cannot be due to the contact of Evil.] That such is the sense is clear also from a text found in a similar context (in the *Bṛhadāraṇyaka*), which says, 'When one does perceive improper smell, it is due to that Evil' [where it is only the perception of *bad* smell that is attributed to the presence of Evil].—(2)

UPANIṢAD—TEXT

Then they meditated upon Speech as *Udgītha*; the *Asuras* pierced this with evil; hence one speaks both what is true and also what is untrue; because it is pierced with evil.—(3)

Then they meditated upon the Eye as *Udgītha*; the *Asuras* pierced it with evil; hence one sees both what is sightly and also what is unsightly; because it is pierced with evil.—(4)

Then, they meditated upon the Ear as *Udgītha*; the *Asuras* pierced it with evil; hence one hears both what is agreeable to hear and what is disagreeable to hear; because it is pierced with evil.—(5)

Then they meditated upon Mind as *Udgītha*; the *Asuras* pierced this with evil; hence one conceives both what should be conceived and what should not be conceived; because it is pierced with evil.—(6)

BHĀṢYA

This disquisition is introduced by the Vedic text for the purpose of showing that it is the 'Breath in the Mouth' that is pure and hence a fit object of meditation. With this view the presiding deities of the Eye and other organs (of perception) are discussed in due order and then discarded on the ground of their being 'pierced with evil' by the *Asuras*. All the rest of it is as in the preceding text:—*They meditated upon 'Speech, the Eye, the Ear, the Mind'*. Those organs that are not actually named here,—such as the organ of Touch, the organ of Taste and so forth,—should also be understood to be included; as is clearly declared in another Vedic text—'Thus have all these deities been pierced with evil.'—(*Bṛhadāraṇyaka*).—(3-6)

UPANIṢAD—TEXT

Then they meditated upon that *Breath which is in the Mouth*, as *Udgītha*; when the *Asuras* approached it, they were smashed; just as (a clod of earth) approaching (hitting against) solid stone becomes smashed.—(7)

BHĀṢYA

Having discarded the Deities of the Olfactory and other organs on account of their being pierced by the *Asuras*, the Devas, thereafter, meditated upon that well-known '*Breath which is in the Mouth*'—*i.e.* which proceeds from the mouth, —as *Udgītha*.—As before, the *Asuras* approached this Breath also (for piercing it); but on approaching—*i.e.* getting at—it, *they were smashed*; that is, they perished through the mere intention (of piercing the said Breath).—In answer to the question,—How, without having done anything to the Breath, were they smashed?—the text supplies an illustration:—In the ordinary world, when a piece of stone which is *solid*,—(literally) that which cannot be dug into with spades and other implements,—is *approached*—hit —by a *clod of Earth*—[this term being added here through the needs of the sense of the passage, and on the strength of another Vedic text],—when the clod of Earth is hit at the hard and solid piece of stone,—with the intention of breaking the stone,—the clod, without doing anything to the stone, becomes itself shattered; exactly so did the *Asuras* perish when they approached the *Breath in the Mouth* (with the intention of piercing it).—(7)

UPANIṢAD—TEXT

Thus, just as (the clod of Earth) striking a solid piece of stone is rent asunder, so also is rent asunder one who wishes ill to the person knowing this (science); as also one who injures him; for he is a solid piece of stone.—(8)

BHĀṢYA

Thus, inasmuch as this Breath has not been injured by the *Asuras*, it is pure.

The Text describes the result that accrues to one who knows this essential character of the Breath—*Just as strik-*

ing etc.. This is an illustration.—*So also is rent asunder i.e.* perishes ;—who ?—*One who wishes ill,*—what he does not deserve,—to the person who knows the Breath as described above ;—*as also one who injures him,*—who harms him ; that is one who does such acts against the knower of the Science of Breath as abusing, assaulting and the like ;—such a one also is rent asunder in the same way (as the clod of Earth).—The reason for this lies in the fact that *he*—the man knowing the Science of Breath,—is Life-Breath itself and as such, *is a solid piece of stone,*—*i.e.* not injurable.

Objection—"The *Breath in the Nose* also is of the nature of Air, just like the *Breath in the Mouth* ; how then is it that the *Breath in the Nose* was pierced by evil, and not the *Breath in the Mouth,*—though both are Breath ?"

Answer—There is no force in this objection.—It is only right that, the *Breath in the Nose,* though of the nature of Air, was pierced on account of the defective character of its location and organ,—and yet the *Breath in the Mouth* was not so pierced, by reason of the strength of its location and deity ; just as such implements as the Axe and the like accomplish good work only when handled by well-trained men, and not when handled by other men.—The Deity of the Nose was pierced because of the defective character of the Nose, its substratum,—not so the Breath in the Mouth.—(8)

UPANIṢAD—TEXT

By this, verily, one cognises not what is good-smelling, nor what is foul smelling ; indeed it has destroyed evil ; hence it is that whatever one eats or drinks, through this, one nourishes the other Breaths. In the end, not obtaining this, the rest go out ; that is why one opens the mouth at the end.—(9)

BHĀṢYA

Inasmuch as the *Breath in the Mouth* was not pierced by the *Asuras,—by this one cognises not what is good-smelling, nor what is foul-smelling*; that is, people do not apprehend either of these two.—Thus, inasmuch as the effect of evil is not perceived, it follows that *it has destroyed evil*; i.e. it has removed, discarded, evil, and hence it is pure; specially because the olfactory and other Breaths support only themselves, being attached to what is good and agreeable; while the *Breath in the Mouth* is not so, it does not support itself alone, it supports all.—How ?—*Answer—Whatever one eats or drinks, through this*—through the Breath in the Mouth—by what is eaten and drunk, *one nourishes*,—supports—*the other Breaths*, Olfactory and the rest; that is, it is with this help that they continue to exist; hence the Breath in the Mouth is the nourisher of all,—hence *pure*.—*Question*—"How do you know that the continued existence of the Olfactory and other Breaths is due to the food and drink eaten and drunk through the Breath in the Mouth?"—*Answer—Not obtaining this*—not securing the help of the Breath in the Mouth,—i.e., the feeding and drinking functions of the Breath in the Mouth,—*in the end*—at the time of death,—*the rest*,—i.e., the whole lot consisting of the Olfactory and other Breaths,—*go out*. When one is deprived of Breath, one cannot eat and drink; and hence it is well-known that there follows the departure of the whole lot consisting of the Olfactory and other Breaths.—As a matter of fact, it is seen that the Life-breath actually hankers after food and drink when on the point of departure; that is why *one opens the mouth*,—i.e. there is opening of the mouth; and this absence of food (as shown by the hankering after food) is indicative of the departed Breath.—(9)

UPANIṢAD—TEXT

Aṅgiras meditated upon this as Udgītha; thus they regard it as *Āṅgirasa*, as this is the essence (*rasa*) of the limbs (*aṅgānām*).—(10)

BHĀṢYA

On the strength of the text—'They regard this *Aṅgirasa* as the *Bṛhaspati* and the *Āyāsya* Breath',—some people have interpreted this passage as follows—Baka-Dālbhya —spoken of later on—meditated upon the Breath in the Mouth which is '*Aṅgiras*' as the *Udgītha*; and similarly the same Baka-Dalbhya meditated upon the Breath *which is Bṛhaspati, and which is Āyāsya* (as described in texts 11 and 12 below).

This would be all right if the natural direct meaning of the sentence were not compatible; as a matter of fact, however, the natural meaning is quite compatible, even when the terms '*Āṅgiras*' and '*Bṛhaspati*' are taken as names of sages (represented as *Breath*); as we find in another Vedic text, viz:—(*a*) 'Hence they called it *Shatarchinaḥ*' (where the name of the sage is mentioned as standing for the Breath); (*b*) similarly in the *Ṛgveda* the Veda speaks of *Gṛtsamada*, *Vishvāmitra*, *Vāmadēva*, *Atri* and other revered sages to whom the middle-most hymns were revealed, as representing *Breath*. In the same manner the present texts (10, 11 and 12) speak of the sages *Aṅgiras, Bṛhaspati, Āyāsya*—who are really meditators upon Breath—as Breath itself, in order to indicate the fact of their being non-different from it; just as such non-difference is shown in such passages as—'Breath is Father, 'Breath is Mother'.

Hence the meaning of the text should be taken to be as follows:—The sage named *Aṅgiras*, being Breath itself, meditated upon himself,—the sage Aṅgiras, the Breath,—

as *Udgītha* ; *as*-because-*it*,—*Breath*—*is the essence of the limbs* (*aṅgas*), hence this Breath is '*Āṅgirasa* '.—(10)

UPANIṢAD—TEXT

Bṛhaspati meditated upon this as *Udgītha*; thus they regard it as *Bṛhaspati* ; as Speech is *Bṛhatī*, and this is the *Lord* thereof.—(11)

Āyāsya meditated upon this as *Udgītha* ; thus they regard it as *Āyāsya* ; as it proceeds from the *Āsya* (Mouth).—(12)

BHĀṢYA

Because Breath is the *lord*, '*pati* ', *of* '*Bṛhatī* ', i.e., Speech,—therefore the sage is *Bṛhaspati*. Similarly because Breath *proceeds from*,—comes out of—the mouth, '*āsya* ' ; hence the sage *Āyāsya* is Breath itself.—Both these sages, being Breath itself—meditated etc., etc., etc.

In the same manner other Worshippers also should meditate upon themselves as *Udgītha* endowed with the properties connoted by the names '*Āngīrasa* ' ('*Bṛhaspati* ' and '*Āyāsya*).'—(11) (12)

UPANIṢAD—TEXT

Baka-Dalbhya knew this ; he acted as the Udgātṛ priest for the *Naimiṣīyas* ; he sang out their desires for them.—(13)

BHĀṢYA

It was not only *Aṅgīras* (*Bṛhaspati and Āyāsya*) who thus meditated. The sage by name *Baka*, who was '*Dālbhya* '—i.e., the son of *Dalbhya—knew this* ; i.e., he understood the Breath as described above.—Equipped with this knowledge, he acted as the *Udgātṛ* Priest for the *Naimiṣīyas*, who were performing a *Sattra*.—By virtue of his knowledge of the Science of Breath, *he sang out—to the Naimiṣīyas,—their desires* ; that is, it is said that he helped them in the fulfillment of their desires.—(13)

UPANIṢAD—TEXT

He becomes a singer out of desires who, knowing this thus, meditates upon the syllable, *Udgītha*;—This is in relation to the Self.—(14)

BHĀṢYA

As Baka, so any other *Udgātṛ* Priest becomes a 'singer out of desires', if he, knowing the Breath as described above, meditates upon it as the syllable '*Udgītha*'; to him accrues this visible (secular) reward; the invisible (spiritual) reward consisting in the identification of one's Self with the Life-breath; the sense is that this is already known from such texts as 'becoming a Divine Being, one reaches the Divine Beings'.

'*This is in relation to the Self*; i.e. what has been just described is the meditation upon the *Udgītha* in relation to one's self (the Breath within one's own body).—This summing up is meant to attract the attention to that meditation upon *Udgītha relating to the Deities* which is going to be described below.—(14)

End of the Section (*Khaṇḍa*) ii of Discourse (*Adhyāya*) II

Discourse (*Adhyāya*) I, Section (*Khaṇḍa*) iii

UPANIṢAD—TEXT

Now, in relation to the Deities: One should meditate upon *Him who Shines*, as the *Udgītha*; verily, on rising, He sings out for the living beings; on rising, He dispels darkness and danger. He who knows this becomes the dispeller of danger and darkness.—(1)

BHĀṢYA

Now, after this, follows the meditation of the *Udgītha as relating to Deities*; since the *Udgītha* is capable of being meditated upon in several ways.—*He who shines*—as

the Sun,—upon Him one should meditate as *Udgītha* ; that is; one should meditate upon *Udgītha* as represented by the Sun.—*Objection*—"In the text we have the phrase '*tam Udgītham*' ; here the term '*Udgītha*' stands for a syllable ; how then can it be applied to the Sun?"—*Answer* : *On rising*,—when the sun rises,—*He sings out for the living beings*,—i.e. for the benefit of the living beings ; i.e. for producing food for living beings. As a matter of fact, if the Sun does not rise, the *Vrīhi* and other corns do not ripen ; it is in this sense that the Sun is figuratively spoken of as 'singing out';—just as the *Udgātṛ* Priest sings for the acquiring of food ; it is for this reason that the Sun is the *Udgītha*.—Further, *on rising*, *He dispels*, *for the sake of living beings*, *the darkness*—of night—and also *the danger* arising from that Darkness.—One who knows the Sun as endowed with these qualities *becomes the dispeller*.—destroyer—*of danger*—i.e. danger to the Self, of being born and dying ;—as also *of Darkness*,—in the shape of ignorance,—which is the source of that danger.—(1)

BHĀṢYA

Though the Life-breath and the Sun appear to be different, on account of the difference in their location,—yet there is no difference in their essence.—"How so?"—[Answer].—

UPANIṢAD—TEXT

This **and** *that* **are equal** ; *This* **is warm and** *that* **is warm** ; *this* **they call** *svara*, **and** *that* **they call** *svara* **and** *pratyāsvara* ; **therefore one should meditate upon** *this* **and** *that as Udgītha*.—**(2)**

BHĀṢYA

This and that are equal ; *i.e.* in quality, the Life-breath is equal to the Sun and the Sun is equal to the Life-breath ;

—because *This*,—the Life-breath—*is warm*, and *That*—the Sun—also *is warm*;—further, *this*—the Life-breath—*they call 'Svara'* and *that*—the Sun—they call *'Svara'* and *Pratyāsvara'*. This is so, because the Life-breath only *goes out* (*'Svarati'*), dies, and does not *come back* (*'pratyāsvarati'*) after death,—while the Sun, after having gone,—set,—again comes back day after day; hence the latter is called *'pratyāsvara'*.—Thus through their quality and name, the Life-breath and the Sun are equal to one another; and there being thus no essential difference between the two, *one should meditate, upon This*—the Life-breath,—*and That*—the Sun *as Udgītha*.—(2)

UPANIṢAD—TEXT

Now, verily, one should meditate upon *Vyāna* as *Udgītha*; when one breathes out, it is *Prāṇa*; when one breathes in, it is *Apāna*; and that which is the junction of *Prāṇa* and *Apāna* is *Vyāna*; that which is *Vyāna* is Speech; hence it is that one utters speech while he is neither breathing out nor breathing in.—(3)

BHĀṢYA

'Now verily etc.'—The text describes another method of meditating upon the *Udgītha*. *One should meditate as Udgītha upon Vyāna*,—*i.e.* upon that particular functioning of Breath, which is going to be described.—First of all the text proceeds to describe things that are similar to *Vyāna*: When the man *breathes out*,—that is, exhales Air through the mouth and the nose,—then, this functioning of the Air is what is called *'Prāṇa'* (Out-breathing):—When one *breathes in*,—that is, inhales Air through those same two (mouth and nose), this is the functioning called *'Apāna'* (In-breathing). *Question.*—"What if all this is so?"—*Answer—That which is the junction of Prāṇa and Apāna*,—that is, that function (of

the Air) which is in between the said two functions (of Breathing out and Breathing in)—*is Vyāna.* The sense is that the term '*Vyāna*' does not stand here for what is known by that name under the *Sāṅkhya* and other systems ; because in the present text, the *S'ruti* has described it as something totally different.—*Question.*—"How is it that the text omits the *Prāṇa* and the *Apāna,* and puts forth great effort to speak of the meditation of *Vyāna* ?"—*Answer*—The reason for this lies in the fact that the said meditation leads to vigorous action.—"In what way does it lead to vigorous action ?"—*That which is Vyāna is Speech,* because Speech is the effect of *Vyāna* ; inasmuch as Speech is brought about by *Vyāna,* ;—it is while the man is neither exhaling nor inhaling breath,—that is, while not performing the functions of *Prāṇa* and *Apāna,*—that *he utters*—gives out—Speech.-(3)

UPANIṢAD—TEXT

That which is *Speech* is *Ṛk.*; hence it is that one recites the *Ṛk.* while he is neither breathing out nor breathing in.—That which is *Ṛk* is *Sāman* ; hence it is that one chants the *Sāman* while he is neither breathing out nor breathing in.—That which is *Sāman* is *Udgītha*:; hence it is that one sings out while he is neither breathing out nor breathing in.—(4)

BHĀṢYA

The sense of this is that one accomplishes the *Ṛk,* which is a form of *Speech,*—the *Sāman* which rests on the *Ṛk,*—and the *Udgītha,* which is a constituent part of the *Sāman,*—while one is neither breathing out nor breathing in,—that is, through *Vyāna.*—(4)

UPANIṢAD—TEXT

In addition to these, even other vigorous acts,—such as churning out of the fire, moving along the boundary, bending of the strong bow,—are done while

one is neither breathing out nor breathing in. For this reason one should meditate upon *Vyāna* as the *Udgītha*. —(5)

BHĀṢYA

It is not only the uttering of speech and the rest (mentioned in the preceding text), but also acts other than those, which are *vigorous*,—i.e. requiring special effort to accomplish,—such as *churning out of fire, moving along*—i.e. running along,—*the boundary*,—*the bending*,—i.e. drawing—*of the strong bow*,—all these one does *while he is neither breathing out nor breathing in* ;—for these reasons the *Vyāna* is superior to the *Prāṇa* and other functions (of the Breath); and the meditation and worship of the superior Being is better, on account of its being more fruitful ; just like the serving of the King (which is more fruitful than serving the Minister and others).—*For this reason*,—by reason of this fact—one should meditate upon *Vyāna* itself as *Udgītha*,—and not upon the other functions (of Breath) ; and the reward of this would consist in the better and more vigorous accomplishment of the act (of meditation).—(5)

UPANIṢAD—TEXT

Now, one should verily meditate upon the syllables of the *Udgītha* as *Udgītha* : *Prāṇa* itself is *ut*, as it is through *Prāṇa* that one *rises* (*ut-tiṣṭhatī*) ;—Speech is *gī* ; as *Speeches* they call *giraḥ* ;—food is *tha*, as it is upon food that all this subsists.—(6)

BHĀṢYA

Now, then, *one should verily meditate upon the syllables, of the Udgītha* ; in order to preclude the notion that what are meant to be meditated upon are the deities figuratively indicated (by the constituents of the syllable '*Om*'), the text has added the qualifying phrase '*Udgītha iti*', *as Udgītha* ; that is, one should meditate upon the syllables of the

name Udgītha ; the sense being that the meditation of the constituent syllables of the name implies the meditation of the bearer of the name also ; just as when one thinks of the name ' so and so Mishra '.—*Praṇa itself is* '*ut*' (as contained in the term '*Udgītha*') ; i. e., the syllable '*ut*' should be meditated upon as '*Prāṇa*'.—The text next explains why *Prāṇa* is *ut* : *As it is through Prāṇa that* all things *rise* - as is clear from the fact that when one is devoid of Prāṇa (the Life-breath), one falls down ; thus there is a similarity between *Prāṇa* and '*ut*'.—'*Speech is gī*' ; because cultured people speak of *Speech* as '*gīraḥ*'.—Similarly, '*Food is tha*' ; *as all this subsists* upon *food* ; this being the similarity between '*Tha*' and *food*.—(6).

UPANIṢAD—TEXT

Heaven is *ut* ; the Sky is *gī* ; the Earth is *tha* ;—the Sun is *ut* ; Air is *gī* ; Fire is *tha* ;—Sāma-veda is *ut* ; Yajurveda is *gī* ; Ṛgveda is *tha* ;—for here Speech itself milks the milk of speech ; and he who, knowing this, meditates upon the syllables of the *Udgītha* as *Udgītha* becomes rich in food and eater of food.—(7)

BHĀṢYA

The similarities of the three things (of *Prāṇa* with '*ut*', of Speech with '*gī*' and of Food with '*tha*') have been described in the preceding Vedic text ; on the same analogy, similarities are now attributed to other sets of things also,—(*a*) *Heaven is* '*ut*',—because of its high position (*uchchaiḥ sthāna*) ;—*the Sky is* '*gī*',—because it swallows (*gīraṇāt*) the regions ;—*the Earth is* '*tha*',—because living beings stand upon it (*sthānāt*).—(*b*) *The Sun is* '*ut*',—because of its being high above ;—'*Air is* '*gī*',—because it swallows Fire and other things ;—*Fire is* '*tha*',—because sacrificial acts rest upon it.—(*c*) *The Sāma-veda is* '*ut*',—because it has been eulogised as Heaven ; *Yajurveda is* '*gī*',—because the

deities swallow the offerings made with the *Yajuṣ-Mantras*; *Ṛgveda is 'tha'*,—because the *Sāman* rests upon the Ṛk-verses.—The text next describes the reward following from the meditation of the syllables of the *Udgītha*: *For him*,—the acting agent,—*milks*, Yields ;—"What is it that yields?"—*Speech* ;—"What does it yield?"—*milk* ;—"What is that milk?"—*The milk of speech* ; that is to say, the reward following from the *Ṛgveda* etc. ; this reward is the 'milk of speech' ; this milk, Speech itself milks ; that is Speech milks itself.—Further, *he becomes rich in food*,—i.e. possessed of large quantities of food, and also *an eater of food*,—i.e. he comes to have a keen appetite.—One who, *knowing this*,—meditates upon the syllables composing the term *'Udgītha' thus*—i.e. as described above, possessing the qualities mentioned (gets this reward).—(7)

UPANIṢAD—TEXT

Now, the fulfilment of blessings : One should meditate upon the contemplated things thus : One should reflect upon that *Sāman* with which he may be going to pray.—(8)

BHĀṢYA

Now, the fulfilment of blessings : the full statement is that 'the text is now going to describe the method by which the *fulfilment*—accomplishment—*of blessings*—of desires—would be secured.—The term *'contemplated things'* stands for *things sought after, things gone after*, i.e. things that one thinks of,—"How is this described?"—*One should meditate upon the things thus*,—i.e. in the following manner :—*That Sāman*,—the particular *Sāman—with which one may be going to pray*—the *Udgātṛ* Priest may be going to chant eulogistic hymns,—on that, one should *reflect* ;—i.e. one should follow it up, cogitate over it, by means of arguments and reasonings.—(8)

UPANIṢAD—TEXT

That *Ṛk* upon which the *Sāman* is based,—on that *Ṛk* (one should reflect); that sage with which the *Sāman* is connected,—on that sage (one should reflect); that Divinity which one is going to pray to,—on that Divinity one should reflect.—(9)

BHĀṢYA

That *Ṛk*-verse upon which the said *Sāman* is based,—on that Ṛk-verse, one should reflect,—along with its Deity and other details.—That sage with which the said *Sāman* is connected—on that sage one should reflect.—*That Divinity* to which one is going to pray,—*on that Divinity one should reflect.*—(9)

UPANIṢAD—TEXT

The metre in which one is going to pray,—upon that metre one should reflect;—the *Stoma* with which one may be going to pray,—upon that *Stoma* one should reflect.—(10)

BHĀṢYA

The metre—*Gāyatrī* and the rest,—*with which one is going to pray,—that metre one should reflect upon;—the Stoma with which one may be going to pray,—that Stoma one should reflect upon.* The *Ātmanepada* ending has been used in the word '*stoṣyamāṇaḥ*' (instead of the *Parasmaipada* ending elsewhere, in the word '*stoṣyan*'), because the result following from the use of a particular *Stoma* comes directly to the Agent himself. *That Stoma one should reflect upon.*—(10)

UPANIṢAD—TEXT

The quarter that one is going to eulogise,—that quarter one should reflect upon.—(11)

BHĀṢYA

The quarter that one is going to eulogise,—that quarter one should reflect upon,—along with its Presiding Deity and other details.—(11)

TEXT—**Lastly, having approached himself, he should eulogise himself, with due care, pondering over his desire. Quickly will be fulfilled for him that desire seeking for which he would sing the Prayer.—Yea, seeking which he would sing the Prayer.—(12)**

BHĀṢYA—The *Udgātṛ-Priest* should approach and eulogise his own self—along with the table of his *gotra* and other details,—and also the *Sāman* and the rest ;—*pondering over his desire, with due care*,—carefully avoiding all mistakes relating to accent and pronunciation.—*Quickly*—soon—*will be fulfilled*—will prosper—*the desires for him* who knows this—" which desire ? "—*seeking for which he would sing the Prayer*.—The repetition of the phrase is meant to indicate the importance of the subject.—(12)

End of Section (3) of Discourse I.

TEXT—**One should meditate upon the syllable *Om*, the *Udgītha*, because one always sings with *Om* ; of this, now, the expounding.—(1)**

BHĀṢYA—The main subject-matter of the syllable '*Om*' is here re-introduced with a view to preclude the possibility of the attention being diverted to other subjects, on account of the main subject having been interrupted by the declarations regarding the meditation on the components of the name '*Udgītha*' ; the sense of this introduction is that one should perform meditation upon the same syllable '*Om*' which is the main subject of treatment, as endowed with the qualities of *immortality and fearlessness*.—(1)

TEXT—**The Divinities fearing Death, entered the science of the Triadic Science ; they covered themselves with the 'Metres'; and because they covered themselves with the metres (*Chandas*), therefore this constitutes the *metricality* of the metres.—(2)**

BHĀṢYA—It is described now what the Divinities did when they became frightened of *death—i.e.* of the killer.—*They entered the Triadic Science*; that is, they had recourse to the Act prescribed in the Triadic Science; that is, they commenced the performance of Vedic Acts; regarding it as a protection against Death.—Further, they proceeded to perform the acts of *Japa* (repeating of *mantras*), *Homa* (Pouring of Libations) and the like, with '*Metres*',—*i.e. Mantras*,—which are not specifically enjoined as to be used at any particular Acts; and *covered*—concealed—themselves—among other Acts; *because*,—as—they covered themselves with these *Mantras*, therefore it is well known that *Mantras* have the character of being '*Chandas*' (metrical)—protective covers.—(2)

TEXT—**There Death saw them in *Ṛk*, *Sāman* and *Yajuṣ*,—just as one sees fish in water. Then the Divinities, knowing this, rose above *Ṛk*., *Sāman* and *Yajuṣ*, and entered the Vowel (*Svara*) its elf.—(3)**

BHĀṢYA—*There Death saw them*—the Divinities; *just as*,—in the ordinary world,—the fisherman *sees the fish in water*, which is not over-deep—thinking that it would be easy to secure them by such ordinary means as *angling* and *draining out of the water*: in the same manner Death saw the Divinities and regarded them as easy to be got at through the exhaustion of their '*karma*' (the resultant of their Ritualistic acts).—*Question.*—"Wherein did Death see the Divinities?"—*Answer—In Ṛk, Sāman and Yajuṣ*; that is, in the Ritualistic Acts connected with the three Vedas, *Ṛk, Sāman and Yajus*.—As regards the Divinities, they had their minds purified through the embellishments due to the Vedic Ritual, and hence they knew what Death was going to do to them; and *knowing this, they rose above the Ṛk., Sāman and Yajuṣ*,—that is, they turned away from the ritualistic acts connected with

the three Vedas, *Ṛk, Sāman and Yajuṣ*; that is, having no hope of getting rid of the danger of death,—with the help of the said Acts, they gave up that hope and *entered*,—took shelter in,—*the Vowel*,—i.e., the syllable, endowed with the qualities of immortality and fearlessness, which is called by the name *Svara* (vowel) ; that is, they became engaged in the meditation of the syllable '*Om*'.—The particle '*eva*' (itself) has the restrictive force, and hence it precludes the desirability of combining Ritual with Meditation. The meaning is that they gave themselves up entirely to the meditation of '*Om*'.—(3)

Question—" How does the syllable come to be called by the name '*svara*' (vowel) ? "

The Answer follows in the following text :—

TEXT—**When one gets at the *Ṛk*, *one loudly pronounces Om* ; similarly with tbe *Sāman* ; similarly with the *Yajuṣ*. That indeed is *Svara* which is this syllable, which is immortal, fearless. Having entered this, the Divinities became immortal and fearless.—(4)**

BHĀṢYA—*When one gets at the Ṛk, one loudly pronounces 'Om' ; similarly with the Sāman ; similarly with the Yajuṣ.—That indeed is Svara* ;—"What is it ?"—*which is this syllable, which is immortal, fearless. Having entered this*—as just described—*Divinities became immortal and fearless.*—(4)

TEXT—**One who, knowing this, eulogises this syllable, enters this same syllable, the immortal and fearless *Svara* ; having entered it he becomes immortal just as the Divinities became immortal.—(5)**

BHĀṢYA—*One*,—a person other than the Divinities,—who, like the said Divinities, knowing *this syllable*,—as endowed with the qualities of immortality and fearlessness,—*eulogises*—praises, i.e. *meditates upon* [*meditation* is what is meant by ' eulogy ' here] it, he enters, in the same

manner as the Divinities, *this same syllable, immortal and fearless.—Having entered it* etc., etc. Among people gaining entry into the Royal Palace, there is always a distinction made on the ground of their being more or less intimate with the King; there is no such distinction of being more or less intimate among persons entering the Supreme Brahman; what, therefore, happens in this case is that the meditator becomes immortal and fearless, just in the same manner, and with the same degree of immortality and fearlessness, as that which characterised the Divinities ;—that is, there is no superiority or inferiority in the immortality attained.—(5)

End of the Section (4) of Discourse I.

BHĀṢYA—The Text now proceeds to describe that meditation of the syllable which brings its reward in the shape of several sons, and in which the syllable is looked upon as qualified by diversities of *breath* and of *rays* ; this description follows after the identification of the *Praṇava* and the *Udgītha*, which in its turn, is preceded by a reiteration of what has been already said in regard to the meditation of the *Udgītha* as contemplated in the form of *Breath* and the *Sun* :—

TEXT—**Now, verily, that which is** *Udgītha* **is** *Prāṇava*; **that which is** *Praṇava* **is** *Udgītha*. **This Sun verily is** *Udgītha* **and it is** *Praṇava* ; **because it moves along uttering** *Om*.—**(1)**

BHĀṢYA—*Now, verily, that which is Udgītha is Praṇava* ;—What is '*Praṇava*' for the *Ṛgvedins*,—that is precisely what, in the *Sāmaveda*, is spoken of by the name '*Udgītha*'.—*This Sun is Udgītha*, and *It is Praṇava* ; that is, what is spoken of, among *Ṛgvedins* by the name '*Praṇava*' is this same Sun, not anything else. *Udgītha* is the Sun ;—Why ?—because it is this syllable *Om*, which is named

Udgītha, which this Sun *utters*;—the word '*svaran*' signifying *utterance* or *pronunciation* by reason of one and the same root having several meanings,—or it may mean *goes*,—and *moves along* ;—and for this reason the Sun is *Udgītha*. (1).

TEXT—"**To Him verily did I sing; hence thou art my only one.**"—**So said Kauṣītaki to his son;**—"**Do thou reflect upon the Rays; so wilt thou have many**".—**This is as relating to Divinities.**—**(2)**

BHĀṢYA—"*To Him verily did I sing*,—I addressed the song to Him ,—that is, I reflected upon the Sun regarding Him as identical with the Rays;—*hence*,—for this reason,—*thou art my only one*—Son" ; *So said Kauṣītaki*—the son of Kuṣītaka,—to his son.—" For this reason, thou should reflect upon the Sun and the Rays as distinct from one another."—The term '*paryāvartayāt*' (Third Person, Singular) should be taken as '*paryāvartaya*' (Second Person Singular), because of the presence of the second person pronoun '*Thou*'.—" Thus *wilt thou have many* sons".—*This is as relating to Divinities.*—(2)

TEXT—**Now with reference to the Body:—That which is the Breath in the Mouth,—on that one should meditate as** *Udgītha*; **because it moves along pronouncing** *Om*.—**(3)**

BHĀṢYA—*Now*—after this,—is described the Meditation *in reference to the Body.—That which is the Breath in the mouth,—on that one should meditate as* '*Udgītha*' etc., etc.,—as above (under Text 1).—Similarly, this Breath *also moves along pronouncing Om*; that is, it moves along for the purpose of exciting speech and other functions, while pronouncing the syllable '*Om*', thereby according permission, as it were, to the said functionings. [That this is so is shown by the fact that] at the time of that a man is dying, persons near him do not hear the Breath pronouncing '*Om*' (as Speech

and the other functions have ceased).—On this analogy, in the case of the Sun also, the pronouncing of '*Om*' should be regarded merely as according permission.—(3)

TEXT—" **This verily did I sing to Him ; hence thou art my only one",—so said Kauṣītaki to his son ; "Thou shouldst sing to the Breaths as manifold,—so that thou mayst have many. "—(4)**

BHĀṢYA—*This verily did I sing etc., etc.*,—as before. Hence one should view *Speech* and the other Breaths and the *Breath in the Mouth* as distinct from one another, and thus reflect in his mind, upon them as manifold,—as before;—the idea being that ' by so doing many sons may be born to me '. The contemplation of Breath, and of the Sun, as, singly representing *Udgītha* is defective, in so far as it brings, as its reward, a single son, and, as such, should be discarded ; and the contemplation of the manifold *Rays* (of the Sun) and the manifold Breaths, as representing *Udgītha*, is what should be practised, as leading to better results in the shape of many sons ;—this is what has been taught in this section.—(4)

TEXT—**Now, verily, that which is** *Udgītha* **is** *Praṇava*; **that which is** *Praṇava* **is** *Udgītha*. **[Knowing this], one, from the seat of the Hotṛ-priest rectifies wrong singing ; —yea, he doth rectify it.—(5)**

BHĀṢYA—*That which is Udgītha etc.*—In this text has been set forth the view that *Udgītha* and *Praṇava* are one ; the reward of this knowledge is now described. The *Hotṛ ṣadana* is the place seated where the Hotṛ-Priest does the chanting ; the phrase '*from the seat of the Hotṛ-priest*' should be taken as standing for ' having rightly performed the functions of the Hotṛ-priest ' ; as no result can accrue from the mere *seat*.—" What is that reward ? "—It is this—Whatever may have been badly or wrongly sung by the Udgātṛ-

Priest in course of the performance of his functions,—i.e. whatever mistakes he may have committed,—all that *he rectifies*, sets right; just as the disorders of the bodily humours are set right by proper medication.—(5)

End of Section (5) of Discourse I.

SECTION (6)

BHĀṢYA—The Text is next going to lay down another method of meditating on the *Udgītha*, which is calculated to fulfil all desirable results.

TEXT—***This* is *Ṛk*; Fire is *Sāma*; this *Sāma* rests upon this *Ṛk*; hence is the *Sāma* sung as resting upon the *Ṛk*. *This* is *Sā* and Fire is *ama*; and that makes up *Sāma*.—(1)**

BHĀṢYA—'*This*'—Earth—is *Ṛk*; that is, the *Ṛk* should be viewed as the *Earth*. Similarly, *Fire is Sāman*; that is, the *Sāman* should be viewed as *Fire*. *Question*:—"How can Earth and Fire be regarded as *Ṛk* and *Sāman* (respectively)?" *Answer*:—*This*—What has been just spoken of—*Sāman*—which has been called 'Fire',—*rests upon this Ṛk*—i.e. the Earth; which means that the *Fire* stands upon the *Earth*, in the same manner as the *Sāman* rests upon the *Ṛk*—*verse*.—*hence*,—for this reason,—the *Sāman* is, even now, sung by *Sāmavedins*, as based upon the *Ṛk*-*verse*.—Just as *Ṛk* and *Sāman* are not entirely different from one another, so also are Earth and Fire not entirely different from one another.—"How so?"—*This*—Earth—is '*Sā*', i.e. Earth is expressed by the letter '*Sā*' which is one half of the name '*Sāma*'; and Fire is '*ama*', i.e. expressed by the other half of the same name '*Sāma*'; thus Earth and Fire together, being expressible by the same name '*Sāma*', make up the *Sāma*.—Thus then the two, Earth and Fire,

are not entirely different from each other; they are always mingled together, exactly like *Ṛk* and *Sāman*,—and thus Earth and Fire are *Ṛk* and *Sāma*. This is the upshot.

Some people have suggested the explanation that the sentence 'This is *sā* and Fire is *ama*' is meant to lay down the meditation upon the two letters of the name '*Sāma*' as *Earth* and *Fire*.—(1)

TEXT—'**The Sky is *Ṛk*; *the Air is Sāma*; this *Sāma* rests upon this *Ṛk*; hence is the *Sāma* sung as resting upon the *Ṛk*. The Sky is *Sā*, the Air is *ama*, and that makes up *Sāma*.**'—**(2)**

'**The Heaven is *Ṛk*; the Sun is *Sāma*; this *Sāma* rests upon this *Ṛk*; hence is the *Sāma* sung as resting upon the *Ṛk*. The Heaven is *Sā*, the Sun is *āma*,—and that makes up *Sāma*.—(3)**

BHĀṢYA—*The Sky is Ṛk and Air is Sāma* etc. etc. as before. (2-3)

TEXT—**The Stars are *Ṛk*, the Moon is *Sāma*; this *Sāma* rests upon this *Ṛk*. Hence is the *Sāma* sung as resting upon the *Ṛk*. The Stars are *Sā*, the Moon is *ama*; and that makes up *Sāma*.—(4)**

BHĀṢYA—The Moon is the Lord of Stars; hence it is *Sāma*.—(4)

TEXT—**Now That which is the *White* Light in the Sun is *Ṛk*; that which is *Blue*, very black, is *Sāma*; this *Sāma* rests upon this *Ṛk*; hence is the *Sāma* sung as resting upon the *Ṛk*.—(5)**

BHĀṢYA—*Now, that which is white Light*,—the white effulgence—*in the Sun—is Ṛk. That which is Blue, very dark*,—extreme blackness,—*is Sāma*; this *Blackness* is perceived only by one who is able to concentrate his eyes absolutely upon the Sun.—(5)

TEXT—**That which is the white Light in the Sun is *Sā*, and that which is Blue, the very black, is *ama* ; and that makes up *Sāma*,—Now that golden Personality who is seen within the Sun, with golden beard and golden hair, and golden all through to the very nail-tips.—[*His name is Ut*—next text.]—(6)**

BHĀṢYA—These two lights, the White and the Black, are (respectively) ' *Sā* ' and ' *ama* '.

Now that which is within the Sun,—inside the Sun, within the Solar disc.—'*golden*'.—*as if* made of gold ; it is not possible for the Deity to be 'golden' in the sense of *being made of gold*, as, in that case He could not be endowed with such qualities as *having Ṛk. Sāma for his joints* (as described in text 8, below) *and being free from evil.* It is not possible for a thing made of gold, which must be inanimate, to have any evil propensities which could be precluded by the qualification of ' being free from evil ' ;—also because no such ' golden ' character is visible to the eye. For these reasons the two terms ' *Hiraṇmaya* ', have to be taken in the metaphorical sense, standing for *luminous.* The same interpretation is to be applied to the rest of the passage.—The ' personality ', ' *Puruṣa* ' is so called because it *lies* (*shētē*) *in the body* (*puri*), or because it pervades the entire universe with its self (*Pūrayati*).—' *Is seen* '—by persons who have withdrawn their physical eyes and have concentrated their mind, through such means as leading the life of the Religious Student and the like.—Inasmuch as even effulgent beards and hairs might be *black*, the text adds the qualification 'with *golden* beard and *golden* hair ' ; the sense being that His hairs and beard also are *luminous.*—*To the very nail-tips*,'—' *praṇakha* ' stands for the *nail-tips* ; the meaning therefore is that upto and including the nail-tips, it is like one mass of gold, pure effulgence.—(6)

TEXT—**His eyes are like "monkey—seat" lotus. His name is *Ut*. He is risen above all evils.—He verily rises above all evils who knows thus.—(7)**

BHĀṢYA—Of the person who is all through of golden colour, there is a peculiarity in the eyes. "How?"—'*Kapyāsa*' is the '*āsa*', *seat*, of the '*Kapi*', *monkey*; the term '*āsa*' being derived from the root '*āsa*' *to sit*, with the *ghañ* affix. The term '*Kapyāsa*' therefore stands for that part of the monkey's back on which it sits; so that when the *lotus* is spoken of as '*Kapyāsa*', 'monkey-seat', what is meant is that it is extremely bright (and red);—so the eyes of the Solar Person also are bright red. Inasmuch as the Simile is an indirect one,—the *lotus* being likened to the *monkey's seat*, and the *eyes* being likened to the *lotus*,—it cannot be regarded as incompatible with the dignity of the subject.—Of this person, thus qualified, the indirect (figurative) name is '*Ut*.'—"Why should this be regarded as the *indirect* name?"—'*He*'—This deity (the Person in the Sun),—'*above all evils*',—above all evils along with their effects;—the text is going to speak of 'the Self being one in whom all evil has been destroyed';—'*has risen*', '*Uditaḥ*', standing for *Ut-itaḥ*, *risen above*, passed beyond; hence He is named '*Ut*'.—One who knows this Deity as endowed with the qualities described above and as bearing the name 'Ut'—he also rises above, passes beyond, all evils.—The particles '*ha*' and '*vā*' indicate emphasis; he *verily*, *surely*, rises above evils.—(7)

TEXT—***Ṛk* and *Sāma* are His joints; hence is the *Udgītha*. Hence one who sings this (Deity, *Ut*) is the *Udgātṛ* (*lit.* 'singer of *ut*'). He controls the regions above Him, as also the desires of the Deities.—This is in reference to the Deities.—(8)**

BHĀṢYA—What the text means to describe now is the fact of the said Deity (Person in the Sun) being *Udgītha*,

just like *Āditya* and others (described above as *Udgītha*).—'*Ṛk and Sāma are his joints*',—they are his joints, in the shape of Earth and the rest as described above (*Earth* standing for *Ṛk* and so on). The Deity in question is the Self ensouling all things; and inasmuch as he controls the lower as well as the higher regions, as also all desires, it is only right that the Earth and Fire, as *Ṛk* and *Sāma*, should be His 'joints';—also because he is the origin of all things.—Inasmuch as this Deity is named '*Ut*' and has the *Ṛk* and *Sāma* for his joints,—this character of having *Ṛk* and *Sāma* for His joints makes him the *Udgītha*;—this is what is asserted mystically,—as the Deity is fond of mysticism,—in the phrase '*Hence is Udgītha*'.—*Hence*,—for this reason,—the Priest who sings to the *Ut* is called the '*Udgātṛ*—Priest'; that is, inasmuch as he is the singer ('*gātṛ*') of the aforesaid Deity named '*Ut*', it is only right that he should be known as *Udgātṛ*; this is what fixes the name of the *Udgātṛ* Priest.—This same Deity named '*Ut*' controls the regions that lie above Him—*i.e.* the Sun; He is not only the *Controller* of the regions, but also the *Upholder*; this is what is implied by the particle '*cha*'; this idea is supported by such Vedic texts as 'He upheld this Earth and also Heaven.'—Further, He controls *also the desires of the Deities.—This is in reference to the Deities*; that is, herein has been described that form of the *Udgītha* which consists of the Deity.—(8)

End of Section 6 of Discourse I.

SECTION (7)

TEXT—**Now with reference to the Body: Speech itself is *Ṛk*; Breath is *Sāma*. This *Sāma* rests upon this *Ṛk*; hence is the *Sāma* sung as resting upon the *Ṛk*;**

Speech itself is *Sā* and Breath is *ama* ; and this makes up *Sāma* ;—(1)

BHĀṢYA—Now is going to be described (the Meditation) *in reference to the Body. Speech itself is Ṛk, Breath is Sāma*; —this is on the analogy of their relative upper and lower position. It is the Olfactory Organ along with Air that is called ' Breath ' (here).—*Speech is 'Sā', Breath is 'ama'* etc., etc., as before.—(1)

TEXT—**The eye itself is *Ṛk* ; the Self is *Sāma* ; this *Sāma* rests upon this *Ṛk* ; hence is the *Sāma* sung as resting on the *Ṛk*. The Eye itself is *Sā*, the Self is *ama* ; and that makes up *Sāma*.—(2)**

BHĀṢYA—*The eye is Ṛk ; the Self is Sāma.* The term ' Self ' (*'ātmā'*) here stands for the *Shadow, Reflection* of the Self ; as it is this reflection (and not the Self proper, the Personality) that rests in the Eye, and is, on that account, called *'Sāma'* (being similar to the *Sāma* which rests upon the *Ṛk*).—(2)

TEXT—**The Ear itself is *Ṛk* ; the Mind is *Sāma* ; this *Sāma* rests upon this *Ṛk* ; hence is the *Sāma* sung as resting upon the *Ṛk*. The Ear itself is *'Sā'* ; the Mind is *'ama'*; and this makes up *Sāma*.—(3)**

BHĀṢYA—*The Ear is Ṛk, the Mind is Sāma* ; the Ear being the controller (like *Ṛk*), the character of *Sāma* belongs to the Mind.—(3)

TEXT—**That which is the White Light in the Eye is *Ṛk* ; that which is blue, very black, is *Sāma* ; this *Sāma* rests upon the *Ṛk*. Hence is the *Sāma* sung as resting upon the *Ṛk*. That which is the White Light in the Eye is *Sā* that which is blue, very black, is *ama* ; and that makes up *Sāma*.—(4)**

BHĀṢYA—*That which is the White Light in the Eye is Ṛk ; and that which is blue, very black*,—which, like the Sun, is the sub-subtratum of the faculty of vision, *is Sāma*.—(4)

TEXT—**Now, that Person who is seen within the Eye, that, indeed, is Ṛk ; that is *Sāma* ; that is *Uktha* ; that is *Yajuṣ* ; that is *Brahman* (Veda). His form is the same as the form of that other Person ; his joints are the same as the joints of that other Person ; his name is the same as the name of that other Person.—(5)**

BHĀṢYA—*Now, that Person who is seen within the Eye etc., etc.*—as before ;—*that is Ṛk*, appertaining to the Body ; *Speech and the rest and Breath and the rest* appertaining to the Divinities. It is well known that the *Ṛk* (verse) has its component letters arranged in well-defined quarters.—Similarly, it is *Sāma*. Or, on account of the mention of the '*Uktha*', the term '*Sāma*' here may be taken as standing for the *Stotra* (as distinguished from the *Shastra*. both of which are different forms of the *Sāma*). *It is Uktha*, i.e. *Shastra-chant*, (as distinct from the afore-mentioned *Stotra*). [Read '*Uktāt*' for '*Ukthat*'].—It is *Yajuṣ* ; the term stands for all such as '*Svāhā*', '*Svadhā*'. '*Vaṣaṭ*' and so forth ; all this is *Speech*, and it is *Yajuṣ* ; and that same Person is all this ; because he is the soul of all things and also the source of all things,—as already explained by us.—As the present context is dealing with *Ṛk* and allied things, the term '*brahman*' should be taken as standing for the *Three Vedas*.—*That same form* is attributed to this Person in the Eye ;—"What form ?"—That form is the same as that of the *Person in the Sun*, that is 'golden' etc., as described in connection with the Divinities.—The 'joints' that have been described as those of the *Solar Person* are also the joints of the *Person in the Eye*. His name also is the same as that of that Person,—viz., '*Ut*' and '*Udgītha*'.—It might be argued that "the *Visual Person* must be different from the *Solar Person* ;

(1) because they occupy different positions,—(2) because the qualities and name of the one are attributed (figuratively) to the other, (3) because there is difference in their spheres of influence,-and (4) because they are mentioned separately."—But this would not be right ; [it having been declared that the meditator attains the position of the Person meditated upon] the man meditating upon these two Persons (Solar and Visual) would have to attain two positions, if the two Persons were entirely distinct, and it is absolutely impossible for one and the same man to become identified with two distinct Personalities.—" Such identification with two Personalities might be possible through bifurcation [i.e. the meditating man would become divided into two parts, one part becoming identified with the *Solar* Person and the other with the *Visual* Person] ;—in fact, the *Upaniṣad* itself is going to declare that ' He becomes one, two, three etc., etc.' "—That is not possible ; that which is of the nature of pure Intelligence, and hence without any constituent parts, cannot become bifurcated. Hence the *Bodily* and the *Divine* Persons must be one and the same.—As regards the (figurative) attribution of *form* etc., which you have brought forward as the ground of differentiation,—it does not indicate difference at all ; it is only meant to preclude the notion of difference that might arise on account of the difference in their position.—(5)

TEXT—**He controls the regions below this, and also the desires of Men. Hence those who sing to the lute sing to Him and hence they become acquirers of wealth.—(6)**

BHĀṢYA—This Person in the Eye controls all those *regions that lie below this*—i.e. below this bodily (physical) self,—and also the desires relating to human beings. *Hence*—for this reason,—those singers who sing to the lute really sing to this Self ; and because they sing to this controller,

Lord, therefore *they become acquirers of wealth*, supplied with wealth, i.e. wealthy.—(6)

TEXT—**Now, he who, knowing thus, sings *Sāman*, sings to both. Such a one obtains, through that same, those regions that lie above that, as also the desires of the Divinities.—(7)**

BHĀṢYA—*Now, one who knowing this*,—knowing the deity *Udgītha* as described above,—*sings Sāman, sings to both*,—i.e. to the *Visual* as well as the *Solar* Person.—The text next describes the reward that comes to one who knows this: *Through that same*—i.e., through the *Solar Person*,—*such a one obtains regions that lie above Him*,—that is, by having become the divinity within the Sun,—and also the 'desires of the deities'.—(7)

TEXT—**And through this same, one obtains the regions that lie beneath Him, as also the desires of men. Hence, verily, the *Udgātṛ* Priest knowing this, should say (to the sacrificer)—(8)—"What desire may I sing out for thee?"—Because one who, knowing this, sings *Sāma* becomes capable of singing out the fulfilment of desires.—(9)**

BHĀṢYA—*Now, through this same*,—Visual Person himself,—*one obtains the regions that lie below Him, as also the desires of Men*—that is, on having become the Visual Person. *Hence, knowing this, the Udgātṛ Priest should say*—to the sacrificer—'*What desire*—desired thing,—*may I sing for Thee?*'—Because the *Udgātṛ* Priest, *knowing this, is capable of singing out the fulfilment of desires*,—i.e. bringing about the fulfilment of the desired end by means of singing;—Who is so capable?—*He who, knowing this, sings Sāma*. The repetition of the phrase '*sings Sāma*' is meant to indicate the conclusion of the account of the particular form of meditation.—(8-9)

End of Section (7) of Discourse I.

SECTION (8)

There were three persons who were experts in *Udgītha*—Shilaka-Shālāvatya, Chaikitāna-Dālbhya and Pravāhaṇa-Jaibali.—They said—"We are experts in *Udgītha* ; let us carry on a discussion on *Udgītha* ".—(1)

BHĀṢYA—The syllable 'Om' lends itself to being meditated upon in several ways ; hence the Text has introduced another method of meditation, calculated to bring its reward in the shape of the quality of being the *highest and best.*—The story has been brought in for the purpose of making the subject easily comprehensible.—' *Three* '—persons three in number ;—the particle ' *ha* ' indicates the fact that such is the popular belief,—were ' *Experts* ',—well-versed ;—' *in Udgītha* ',—in the science of *Udgītha* ;—that is, among persons who had gathered together for some purpose, at a particular time and place ; certainly, it is not possible that in the whole world there should be only three persons, well-versed in *Udgītha* and the related subjects ; in fact, we hear of many such persons as *Uṣasti*, *Jānashruti*, *Kaikēya* and others who were well-nigh omniscient.—The Text next mentions who these three experts were : (1) *Shilaka*, by name, the ' *Shālāvatya* ', i. e., the son of *Shalāvat* ;—(2) ' *Chaikitāyana* ', the son of *Chikitāyana*, of the *gotra* of *Dalbha* ; or he may have been the son of both *Chikitāyana* and *Dalbha* (being the *body-born* son of one and the *adopted* son of the other) ;—and (3) *Pravāhaṇa*, by name, the ' *Jaibali* ', the son of *Jībala* ;—these were the three.—*They said* to each other—" We are known to be *experts*—well-versed—*in Udgītha* ; hence, well,—if you agree,—let us *carry on discussion*,—debate, through the system of setting forth the two sides of the question,—the correct view and its contrary,—*on Udgīthā*,—i.e., on the science relating to the *Udgītha* ; and such discussion among persons knowing

the subject leads to the rejection of the wrong view and the establishment of the correct view, not quite well known before, and also the setting aside of all doubts on the subject. For this reason, persons conversant with the subject should be brought together;—such is the teaching meant to be conveyed by the story;—the sense being that, that the said results have followed from discussions is found to have been a fact in the case of the said sages, *Shilaka* and the rest.—(1)

TEXT—**Having said *Be it so*, they sat down. Then Pravāhaṇa Jaibali said—"You revered Sirs, speak first; I shall listen to the talk of two Brāhmaṇas conversing." —(2)**

BHĀṢYA—*Having said 'Be it so', they sat down.*—So it it said. Where they had sat down, inasmuch as the *Kṣattriya* is by his very nature, more forward, *Pravāhaṇa Jaibali said to the* other two—"*You revered Sirs,*—you who deserve all honour,—*speak first*—before others.—The term '*to two Brāhmaṇas*' is indicative of the fact that the speaker himself was a *Kṣattriya*.—"While you two *Brāhmaṇas* are conversing, I shall listen to your conversation." Some people explain the qualifing term '*vācham*', '*talk*,' to mean *mere words without much sense.*—(2)

TEXT—**'Thereupon, *Shilaka Shālavatya* said to *Chaikitāyana-Dālbhya*—"Well, may I question you?"—"Do question" said the other.'—(3)**

BHĀṢYA—On the two men being thus addressed, *Shilaka-Shālāvatya* said to *Chaikitāyana Dālbhya*—"Well, if you will permit, I may question you."—Being thus addressed, the other said "Do question."—(3)

TEXT—**"What is the essence of *Sāma?*—Answer—"Accent."—"What is the essence of accent?"—Answer—'Breath'.—"What is the essence of Breath?"—**

Answer—" Food."—" What is the essence of Food ?"—Answer—" Water. "—(4)

BHĀṢYA—Having obtained permission, he said—"*Of Sāma*",—which stands here for *Udgītha*, which forms the subject-matter of the discourse ; it is *Udgītha* as to be meditated upon which forms the subject-matter of the discourse ; the text also is going to declare "*Udgītha* is the highest and best ",—*what is the essence*,—the substratum, the ultimate basis ? "—Being thus questioned, *Dālbhya* answered—" *Accent* "; because *Sāma* is made up of accent ; when one thing is made up of another, it is said to have that for its essence, its ultimate basis ; as for instance, the Jar and other objects made of clay (have clay for their essence).—"*What is the essence of accent ?*"—*Answer*—"*Breath*" ; it is through *Breath* that Accent is produced ; hence *Breath* is the essence of *Accent*.—"*What is the essence of Breath ?*"—*Answer*—" *Food* " ; as *Breath* is supported by *Food* ; as declared by the Shruti texts.—" Breath dries up without food " and "Food is the string."—"What is the *Essence of food ?* "—*Answer*—" *Water* ",—as Food is produced out of Water.—(4)

TEXT—**"What is the essence of Water?"—Answer—"That other Region."—" What is the essence of that other Region ? "—Answer—" One should not carry the Region of Heaven ; we base the *Sāma* on the Region of Heaven too far ; because *Sāma* has been eulogised as Heaven."—(5)**

BHĀṢYA—"*What is the essence of Water?*"—"*That other Region*"; because it is from that other Region that rain proceeds.—On being asked—"What is the essence of that other Region ? "—*Dālbhya* said—"*One should not carry—Sāma—too far*—beyond, to any other substratum than,—*that Region of Heaven.* It is for this reason that we also base the

Sāma on the Region of Heaven ; that is, we regard *Sāma* as based upon the Heavenly Region. *Because Sāma has been eulogised as Heaven*,—i. e., it is as Heaven that *Sāma* has been eulogised ;—as declared in the *Shruti* text—'The Region of Heaven is *Sāma—Veda* ''.—(5)

TEXT—*Shilaka Shālāvatya* **said to** *Chaikitāyana Dālbhya*—''**Verily, O Dālbhya, your Sāma is not well-established. If, now, some one were to tell you,** *your head shall fall*, **surely your head would fall.''—(6)**

BHĀṢYA—Thereupon, the other person, *Shilaka Shālāvatya* said to *Chaikitāyana Dālbhya*—''*Your Sāma verily is not well-established*,—that is, not securely based upon an ultimate substratum and hence established as *the highest and best*''. The particle '*vā*', as also the particle '*cha*' indicates the scripture bearing upon the point. "*O Dālbhya*, as you put it, the *Sāma* is not well-established."—If some one, knowing the true character of *Sāma*, were to take offence at your representation of it, and were, at this time, to say to one whose idea of Sāma is wrong, and who may be committing the serious offence of misrepresenting the insecurely established Sāma as well-established, that '*your head shall fall*,—shall fall off completely',—then this head of yours,—who have committed the said offence,—*would surely fall* ; there can be no doubt.—I do not say this to you, however,—this is what is meant. '

Objection—" If the man has really committed the offence for which the head should fall,—it should fall off, even without his being told so ; and if the offence is *not* one for which the offender's head should fall off, then, it would *not* fall, even on his being told so. Otherwise (if one's head were to fall off simply because of some one telling him it would fall, then there would be the incongruity of something accruing to the man which he had not earned

by his deeds, and also his being deprived of what he had earned."

Answer—This does not affect our position; as a matter of fact, the actual accruing of the results of one's good and bad deeds is dependent upon the conditions of place, time and other accessory causes. Such being the case, even though the offence of Ignorance be the cause of the *falling of the head*, yet its actual occurrence may be dependent upon some one uttering the imprecation.—(6)

TEXT—**"Well then, may I learn this from you, revered Sir?"—"Learn", he said.—"What is the Essence of that other Region?"—"This Region", he said.—"What is the Essence of this Region?"—He said, "One should not carry too far the Base of this Region of stability. We locate the Sāma on the base of this Region; because the Sāma has been eulogised as the Base."—(7)**

BHĀṢYA—Being addressed as above, *Dālbhya* said—"*Well, then, may I learn this from you, revered Sir,*—on what *Sāma* is based?"—Being thus addressed, *Shālāvatya* answered—"*Learn*", *he said.*—Being asked by *Dālbhya*—"*What is the Essence of that other Region?*"—*Shālāvatya said.*—"*This Region*", *he said.* The sense is that this Region (of Human beings) supports the other Region (of Heaven) through sacrifices, gifts, libations and such acts. The *Shruti texts* have declared that 'the Deities live upon offerings from this world.' It is perceptible also that the Earth is the support of all things; hence it is only right that the Earth should be the support, ultimate basis, of *Sāma* also.—Being asked—"What is the essence of this Region?"—*Shālāvatya* said—"*One should not carry too far*—the *Sāma*—beyond the Base of this Region. It is for this reason that "*we locate the Sāma on the base of this Region; because Sāma has been eulogised*

as the Base; *i.e. Sāman* has been praised as being the *Base*. Says the *Shruti-text*—"*This* is *Rathaṇtara* (Sāma)".—(7)

TEXT—*Pravāhaṇa-Jaibali* **said to him**—"Verily, *Shālavatya*, **your** *Sāma* **would have an end; if, now, some one were to tell you that your head shall fall, your head would surely fall.**"—"**Well then, may I learn it from you, revered Sir?**"—"**Learn**", **he said.—(8)**

BHĀṢYA—When *Dālbhya* had said this, *Pravāhaṇa Jaibali* said—"Your *Sāma*, O *Shālāvatya*, would have an end" etc. etc.—as before.—Then *Shālāvatya* said—"*Well then, may I learn it from you, revered Sir?*"—He said "*Learn*".—Being thus permitted the other said (as follows in the next text).—(8)

End of Section (8) of Discourse I.

SECTION (9)

TEXT—"**What is the essence of this Region?**"—"*Ākāsha*", **he said; all these things in this world are born out of** *Ākāsha* **and become dissolved into** *Ākāsha*; *Ākāsha* **indeed is greater than these**; *Ākāsha* **is the ultimate substratum.**"

—(1)

BHĀṢYA—"*What is the essence of this Region?*"—"*Ākāsha*"—said *Pravāhaṇa*. "*Ākāsha*" here stands for the Supreme Self; as the Vedic Text says—'*Ākāsha* by name'; as the producing of all things is the function of that Self, all things become dissolved into that Self. The Text itself is going to declare later on that "It created Light...The Light becomes dissolved into the Supreme Deity'—*All these things in this world*,—animate as well as inanimate, mobile and immobile—*are produced out of Ākāsha*,—in a regulated order of Light, Food and so forth, in accordance with the capacity

of things ;—*they become dissolved into Ākāsha*, at the time of Universal Dissolution,—in the reverse order;—*because Ākāsha indeed is greater than these*—superior, larger, than all things ; and for that reason, it is the ' *param* '—'ultimate'—'*ayanam*' —' substratum ', basis, support, at all three points of time.—(1)

TEXT—**This is the highest and best *Udgītha* ; this is endless. One who, knowing this, meditates upon the highest and best *Udgītha*,—to him comes the highest and best, and he wins the highest and best regions.—(2)**

BHĀṢYA—Because the *Udgītha* is higher than the high and better than the good,—i.e. *highest and best*—therefore it has become the Supreme Self,—such is the meaning of the text.—And because it is so, therefore *it is endless*,—has no end.—One who, knowing it, as the highest and best, the Supreme Self, the endless,—meditates upon the highest and best *Udgītha*,—to him accrues the reward which the following text describes : *To him comes the highest and best*,—i.e. the life of such a knowing pers on becomes highest and best,—higher and higher and better and better; this is the perceptible (physical) reward; the imperceptible reward is that he wins higher and higher and better and better regions, culminating in the Region of Brahma, *Ākāsha* ;—all this comes to one who, knowing this, meditates upon the *Udgītha*.—(2)

TEXT—*Atidhanvā Shaunaka*, **having taught this to *Udara-Shāṇḍilya*, said to him—"As long as, among your offsprings, they will know the *Udgītha*, so long will their life be higher and better than these ordinary lives." (3)**

BHĀṢYA—Further, knowing the *Udgītha* as described above, *Atidhanvā* by name,—the son of *Shunaka*,—having taught this science of *Udgītha* to his pupil, *Udara-Shāṇḍilya*, said to him—"*As long as among your offsprings*—in the line of your decendants,—persons born in your family *will know*

this Udgītha,—so long will their life be higher and better—more and more excellent—than these well known ordinary lives."—(3)

TEXT—**"So also in that other region,—in that region."—He who, knowing this, meditates ; his life in this world becomes highest and best, and so also in that other world,—yea, in that world.—(4)**

BHĀṢYA—" Similarly, in the other super-physical world also,—one would become highest and best ;"—thus did *Atidhanvā Shaunaka* say to *Shāṇḍilya*.—People might entertain the notion that "though such rewards might have accrued to the blessed ancients, they cannot be possible for men of the present age "; the rest of the text proceeds to set aside this notion in the next sentence : *He who*,—whoever he be—*knowing this, meditates*—upon the *Udgītha*, in the manner described,—for him also *life in this world becomes highest and best* ; *and so also in that other world*,—*yea, in that other world*.—(4)

End of Section (9) of Discourse I.

SECTION (10)

TEXT—**At a time when the Kuru country had been devastated by thunder and hail, *Uṣasti-Chākrāyaṇa*, with his child-wife, lived in a deplorable condition, in village Ibhya ( ) of the Elephant-man.—(1)**

BHĀṢYA—In connection with the meditation of *Udgītha*, it becomes necessary to expound the meditation of *Prastāva and Pratihāra* (which are details relating to the *Sāma-chant*); hence it is with this that the Text now proceeds. The anecdote has been introduced for the purpose of making the subject easily intelligible.—*At a time when the Kuru country—i. e.* the crops growing in that region,—*had been devastated*—

destroyed—*by thunder and hail,* and consequent scarcity of food prevailed ;—*Uṣasti*—by name—*Chākrāyaṇa*—the son of *Chakra*,—*with his child-wife*,—*i. e.* his wife who had not yet developed her breasts or other feminine signs of youth ; —*in village Ibhya* ( ), *of the elephant man*—'*ibha*' is elephant, and '*ibhya*' therefore stands for the *owner*, or *rider*, of elephants; hence '*village Ibhya*' stands for *village belonging to the owner, or rider, of elephants* ;—*in a deplorable condition* ; —the root '*drā*' (from which the term '*pradrāṇaka*' is derived) connotes *deplorable condition* ; the meaning therefore is that the man had been reduced to a most deplorable condition, reduced to extreme circumstances ;—*lived*,—lodged, in the house of some one.—(1)

TEXT—**He begged of the Elephant-man who was eating Kulmāṣa grains.—The man said to him—"There are no other than these, which have been served to me".—(2)**

BHĀṢYA—Wandering about in search of food, by chance, he met the Elephant-man *who was eating Kulmāṣa grain*,—coarse grains of *Māṣa*,—and begged of him.—*The man*—the Elephantman—*said to him—Uṣasti*.—*Other than these*,—coarse grains that I am eating and which are therefore contaminated,—there are no grains ; apart from *what has been served to me*—placed before me in the dish ; what can I do ?—Thus addressed, *Uṣasti* said—(as follows).—(2)

TEXT—**"Give me of these"—he said. He gave them to him, and said, "Well, here is water."—He replied—"I would be drinking what is contaminated."—(3)**

BHĀṢYA—"Give me of these—*i.e.* give these, to me"—he said.—The Elephant-man gave them to *Uṣasti*.—"Well, water is here—near me ; take this."—He said in reply:—"If I drank this water, *I would be drinking what is contaminated*". —When he said this, the other man said as follows.—(3)

TEXT—**"Are not these also contaminated ?"—He said—"Not eating these, I would not live ; water I can get wherever I like."—(4)**

BHĀṢYA—" Are not these grains also contaminated ? " Being thus addressed, *Uṣasti* said—"*I would not live*,—I shall —*not eating these*,—if I do not eat these grains. Water is not live, available wherever I wish.—The sense of all this is as follows :—(*a*) When a man, who is famous for learning and righteousness, and capable of doing good to himself and to others, does such an act as here decribed (of eating forbidden food for saving his life), he does not incur sin ;—but (*b*) even for such a one, if he has recourse to discreditable means of saving life, while other unobjectionable means are available,—he does incur sin. In fact, if he did such an act, through arrogance born of learning, he would surely fall into hell. That such is the sense is clear from the epithet '*pradrāṇaka*', '*in deplorable condition*.'—(4)

TEXT—**Having eaten, he gave the remainder to his wife ; she had already eaten before ; having accepted the beans, she kept them.—(5)**

BHĀṢYA—The sage having eaten the beans, *gave the remainder*,—the beans that remained after he had eaten—*to his wife*, through pity for her. *She*,—the child-wife,—*had already eaten*—obtained food and partaken of it—*before*—the beans were obtained (by her husband) ; and yet, in accordance with her womanly nature, she did not refuse the gift ; she received them from her husband's hands and *kept them*,—stored them.—(5)

TEXT—**Next morning, on rising, he said—"Alas ! If I could get some food, I would get some wealth. The king here is going to perform a sacrifice and he would appoint me to all the priestly offices."—(6)**

BHĀṢYA—*Next morning,*—early at dawn,—*on rising,*—i.e. on relinquishing his bed, or sleep,—he, knowing what his wife had done, *said,*—within his wife's hearing—"*Alas*"—saying this in anguish,—"*if I could get some*—even a little-food, then having eaten it and recovering strength, I would go forth and *would get some wealth,*—a little wealth, and then our livelihood would be secured."—He proceeds to explain his reasons for expecting to obtain wealth—"*The king here,*—not very far from this place,—*is going to perform a sacrifice*;—the verb '*yakṣyate*' is put in the *ātmanepada* form because the king would be performing the sacrifice for his own benefit ;—and this king, on finding a fit and proper person in myself, *would appoint me to all the priestly offices,*—the priestly functions, i.e., for the performance of priestly functions.—(6)

TEXT—**His wife said to him—"O, my Lord, here are those grains ".—Having eaten them, he repaired to the sacrifice that was being elaborated.—(7)**

BHĀṢYA—When he had said this, *his wife said to him*—" *O, my Lord*, take these grains which had been deposited by you in my hands."—*Having eaten those grains, he repaired* to the king's sacrifice which was being *elaborated,*—performed in great detail,—by the priests.—(7)

TEXT—**There he went and sat in the orchestra, near the** *Udgātṛ-Priest*, **when they were going to chant the hymns of praise. He said to the** *Prastotṛ Priest* **(as follows).—(8)**

BHĀṢYA—Having gone there, he approached the subordinates of the *Udgātṛ* Priest, *in the orchestra,—āstāva,* orchestra, being the place where they sing hymns of praise (*stuvanti asmin*),—and sat near them, *when they were going to chant the hymns of praise.* Having sat there, *he said to the Prastotṛ priest* as follows :—(8)

TEXT—**O, *Prastotṛ-Priset*, without knowing the Deity connected with the *Prastāva*, if thou dost chant the Introductory words, thy head shall fall off. "—(9)**

BHĀṢYA—"*O Prastotṛ-Priest*,"—this address is for the purpose of attracting the Priest's attention.—*That Deity which is connected with the Prastāva*—the *Prastāva* (Introductory portion of the *Sāma*),—*if*, without knowing this Deity of the Introductory section, *thou dost chant the Introductory words*,—*in the presence of myself who know that Deity*;—this qualification has to be understood; because, if the meaning were that the head would fall off even in the absence of a man knowing the Deity, then a person who knows only the act (but not the Deity) would not be entitled to the performance of the act at all; and this would not be right; because even unlearned persons are actually found to be performing acts;—also because the *Shruti-text* itself speaks of the 'Southern Path'; if the unlearned were not entitled to the performance of such acts, then the *Shruti* would have spoken of the 'Northern Path' only; nor would it be right to argue that "the 'Southern Path' relates only to the acts prescribed in the *Smṛtis* (and not to those prescribed in the *Shruti*)",—because the *Shruti* also speaks of 'sacrifice, charity etc.' (where charity is a pre-eminently *Smārta* act).—Further, the phrase 'when so warned by me' used by the Sage later on (at the end of *Text* 5 of next section) clearly indicates that it is only in the presence of the learned man that the unlearned man is not entitled to perform rites, and not in all cases of the performance of such acts as the *Agnihotra*, and other *Smārta* rites, as also Study and so forth; specially because permission for such performance (by the unlearned) is found to have been accorded in several texts. Thus it is established that even such a person is entitled to the performance of an act as is conversant with

that particular act alone (and is ignorant in regard to its details).—*Thy head will fall off.*—(9)

TEXT—**Similarly he said to the** *Udgātṛ Priest*—"*O Udgātṛ Priest*, **without knowing the Deity connected with the** *Udgītha*, **if thou performest the chanting, then thy head shall fall off.**"—**(10)**

Similarly, he said to the *Pratihartṛ Priest*—"*O Pratihartṛ Priest*, **without knowing the Deity connected with the** *Pratihāra* **if thou performest the** *Pratihāra*, **thy head shall fall off.**"—**Thereupon, they stopped and sat down in silence.—(11)**

BHĀṢYA—Similarly he spoke to the *Udgātṛ* and the *Pratihartṛ*.—The rest is as before. These Priests, *Prastotṛ* and the rest, thereupon *stopped*—desisted from their functions, and, through fear of their heads falling off, *sat down in silence* ; not doing anything else, being desirous (of learning things from *Uṣasti*).—(10—11)

End of Section (10) of Discourse I.

SECTION (11)

TEXT—**Thereupon, the Master of the Sacrifice said to him—"I should like to know you, Revered Sir."—"I am** *Uṣasti*, **the son of** *Chakra*," **he said.—(1)**

BHĀṢYA—*Thereupon*,—after the above,—the *Master of the Sacrifice*,—the Sacrificer, the King—said—"I should like to know you—who are deserving of all honour,—I desire to know who you are."—being thus addressed, *Uṣasti* said—"I am *Uṣasti*, the son of *Chakra*,—if you have heard of the name."—(1)

TEXT—**He said—"I looked for you, revered Sir**, for all these **priestly offices ; and it was only when I did not find you that I appointed others."—(2)**

BHĀṢYA—The Master of the Sacrifice said—"Truly have I heard of you, revered Sir, as equipped with many qualifications ; and I looked for you in connection with *all these priestly offices*—the functions of the Priests ; and it was only when having looked for you and not found you, that I have appointed these others.—(2)

TEXT—**"But now you, Sir, take up all the priestly functions."—"Very well ; then, let these same, with my permission, sing the hymns of praise; but as much wealth you give to these, so much you should give to me also."—"Very well"—said the Master of the Sacrifice—(3)**

BHĀṢYA—"Even now, you yourself, Sir, *take up all the priestly functions*—you may remain here as the Priest."—Thus addressed, *Uṣasti* said—"Very well. But these same persons who have been previously appointed by you,—let these, *with my permission*,—i.e. only permitted by me who am quite satisfied,—*sing the hymns*.-But you should do this—*As much wealth you give as present to these*—*Prastotṛ* and other priests,—*so much you should give to me also*."—Being thus requested, the Sacrificer said—"*Very well*."—(3)

TEXT—**Thereupon the *Prastotṛ-Priest* approached him (and said)—"Sir, you said to me 'O *Prastotṛ*, without knowing the Deity connected with the *Prastāva*, if thou dost chant the Introductory words, thy head shall fall off';—now, what is that Deity ?"—(4)**

BHĀṢYA—*Thereupon*,—having heard Uṣasti's assertion,—the *Prastotṛ approached him*— went to Uṣasti, with due respect.—"Before this, you, Sir, said to me *'O Prastotṛ, the Deity etc. etc.'*—Now, *what is that Deity*—which is connected with the *Prastāva* (Introduction) ?"—(4)

TEXT—**He said—"Breath.—Verily all these beings merge into Breath itself, and from Breath itself do they**

arise. This is the Deity connected with the *Prastāva*; if, without knowing It, you had sung the *Prastāva*, your head would have fallen off, if I had said so to you."—(5)

BHĀṢYA—On being questioned, *Uṣasti* said—"*Breath.*" It is only right that Breath should be the Deity of the *Prastāva*.—"Why?"—Because *all beings*—animate and inanimate,—*merge into Breath*, at the time of Dissolution,—and also *arise out of Breath* at the time of birth, evolution;—i.e. in the form of Breath itself; the prefix '*abhi*' indicating *in connection with, out of*. It is for this reason that *this Deity is connected with Prastāva.—If, without knowing this Deity, you had sung the Prastāva*,—if you had sung the Introductory Section of the *Sāma*,—*your head would have fallen off*,—if I had said to you at that time that 'thy head shall fall off.'—Thus you have done well, in desisting from the performance when forbidden by me.—(5)

TEXT—**Then, the *Udgatṛ Priest* approached him (and said) "You, Sir, told me that if, without knowing the Deity connected with the *Udgītha*, thou performest the chanting, thy head would fall off;—now, what is that Deity?"—(6)**

BHĀṢYA—Similarly, the *Udgātṛ Priest* asked him—"What is the Deity connected with the *Udgītha-Section* (*of Sāma*)?"—(6)

TEXT—**He said—"The Sun. All these beings sing to the Sun when It stands on high; this is the Deity connected with the *Udgītha*. If, without knowing this, thou hadst done the singing, thy head would have fallen off,—if I had said so."—(7)**

BHĀṢYA—Being questioned, he said—"*The Sun*"; *all these beings sing*—raise their voice to, i.e. sing the praises of—*the Sun when it stands on high*. This Sun [*standing on high* is the deity of the *Udgītha*] because of the syllable '*ut*'

being common to both ('*Udgītha* and *Uchchaiḥ santam ādityam*);—just as [*Praṇa* is the deity of the *Prastāva*] because the syllable '*pra*' is common to both ('*Prāṇa*' and '*Prastāva*'). The rest as before.—(7)

TEXT—**Thereupon the *Pratihārtṛ Priest* approached him (and said)—" You Sir, said to me 'if, *Pratihartṛ*, thou performest the *Pratihāra*, without knowing the Deity connected with the *Pratihāra*, thy head shall fall off' ; nŏw, what is that Deity ? "—(8)**

BHĀṢYA—Similarly, *the Pratihārtṛ Priest approached him and asked—"What is that deity* which is connected with the *Pratihāra* ?"—(8)

TEXT—**He said—" Food. All these beings live only when absorbing food. This is the Deity connected with *Pratihāra*. If, without knowing it, thou hadst performed the *Pratihāra*, thy head would have fallen off,—if I had said so."—(9)**

BHĀṢYA—Being questioned, he said—" *Food. All these beings live only when absorbing*—taking to themselves—*food.* This is the Deity connected with the *Pratihāra*-Section of the *Sāma*, on account of the syllable '*prati*' being common to both ('*pratihāra*' and '*pratiharamāṇāni*')—The rest as before.—*If I had said so.*

The three factors of *Sāma*,—viz., the *Prastāva*, the *Udgītha* and *Pratihāra*,—one should meditate upon these as 'Breath', 'Sun' and 'Food',—such is the upshot of the whole of this section,—The reward for this would consist, either in becoming transformed into *Breath* (*Sun and Food*) or the due fulfilment of the Sacrifice.—(9)

End of Section (11) of Discourse I.

SECTION (12)

TEXT—**Now, then, the** *Udgītha connected with dogs. Baka-Dālbhya or Glāva Maitrēya* went out for Vedic study.—(1)

BHĀṢYA—In the foregoing Section, the Text has described the deplorable state to which one is reduced for want of food,—the state represented by the necessity of eating stale and unclean food. In order to avoid such a condition, one has to obtain food, and to that end, the Text proceeds now with *the Udgītha connected with dogs* : that is, the chanting, the *Sāma*, perceived by (revealed to) Dogs.—As regards this, *Baka*, by name, the son of *Dalbha* who was also *Glāva the son of Mitra* ;—the particle 'vā' has the sense of *'cha'* ; the sense, therefore, is that only one person is mentioned, who was a *Dvyāmuṣyāyaṇa, born of two families* (one by birth and another by adoption) ; the text cannot be taken as mentioning two alternative names, because there can be no option as between things, as there is between actions. The *Smṛti* speaks of persons ' having two names, and belonging to two *gotras* ' ; it is also found that such persons are recipients of offerings from both families.—Or, it may be that the Text was engrossed with the main subject of *Udgītha* and hence did not care whether it was speaking of one or two or more sages ; and the particle ' *vā* ' is meant only to facilitate the recital of the text.

For the purposes of Vedic study the said sage went out to a place outside the village, to a quiet place near a river. *He went out* and waited there ;—the singular number in the verb ' *udvabrāja* ' (went out) clearly indicates that the sage in question was one only (bearing the two names).—The sense appears to be that, inasmuch as the sage awaited the *Udgītha connected with Dogs*, it would seem as if his Vedic study was for the purpose of obtaining *food*.—(1)

TEXT—**A white dog appeared before him; and other dogs, gathering round that Dog, said—"Sir, please sing food for us; really we are hungry."—(2)**

BHĀṢYA—Being pleased with the learning (*of Baka—Dālbhya*) a deity, or a sage, took the shape of the dog, and thus was it that *a white dog appeared*—i.e. was made to appear—before him—i.e. for the purpose of bestowing a favour upon him. *Other dogs*—smaller ones—*gathering round that dog*,—said to him—"*Sir, please sing food for us*,—i.e. secure food for us by means of singing." The right meaning to be deduced from all this is that Speech and the rest, being partakers of food "in the wake of *Breath*", said this to the *Breath in the Mouth*: the idea being that being pleased with Vedic learning, they would help the Breath through their own forms.—"*Really we are hungry.*"—(2)

TEXT—**He said to them—"Meet me here in the morning." *Baka-Dālbhya* or *Glāva-Maitreya* awaited (their reappearance).—(3)**

BHĀṢYA—Being thus addressed, the white Dog said to the smaller dogs—"*Here*,—at this same place,—*meet me in the morning*." The long Vowel in '*Samīyāta*' is a Vedic anomaly; or it may be a wrong reading. The appointment of the *morning* is meant to show that what he was going to do should be best done in the morning; because the Sun, who is the bestower of food, is not quite before us in the afternoon.—There the sage, *Baka-Dālbhya* or *Glāva-Maitreya awaited*,—waited for their re-appearance.—(3)

TEXT—**Just as the men who are going to sing the *Bahiṣpavamāna* hymn move round linked to each other, in the same manner did the smaller dogs move round; having sat down, they uttered the syllable '*Him*'.—(4)**

BHYĀṢA—Those dogs having come to the place, moved round, in the presence of the sage; just as the men, the assistants of the *Udgātṛ*-Priest, *who are going to sing the Bahiṣpavamāna Hymn linked to each other*, so the dogs moved round, each holding in his mouth the tail of the other;—and having thus moved round, they *sat down*, and being seated, *they uttered the syllable 'Him'*.—(4)

TEXT—'*Om* ! **Let us eat !** *Om* ! **Let us drink !** *Om* ! **May the** *Deva, Varuṇa, Prajāpati, Savitṛ* **bring us food ! O, Lord of Food, bring here food ; yea, bring it. '—(5)**

BHĀṢYA—*Om, let us eat ! Om, let us drink.—Deva*, the Sun is so called because He *shines*; He is *Varuṇa*, because He brings rain to the world;—He is *Prajāpati*, because he nourishes the people;—He is *Savitṛ*, because he is the progenitor of all things.—It is the Sun who is addressed by these synonymous terms. May the Sun who is all this, bring us food.—Having done this, they said again—"*O Lord of Food*,—He is called the 'Lord' of Food, because it is He who produces all food; in the sense that without the ripening due to the Sun, not much food is produced, even to the smallest degree, for living beings; hence he is called the 'Lord of Food'.—*O Lord of Food! bring here food*—for us— *yea, bring it*;—the repetition is meant to indicate the importance of the subject *Om*.—(5)

End of Section (12) of Discourse I

SECTION (13)

BHĀṢYA—Meditation upon the *Factors* or divisions (of *Sāma*) which has been dealt with so far is related to the constituent parts of the *Sāma* mantra-text; hence, the text is next going to expound those other meditations, in their connected form, which relate to the other kind of *Sāma*-

factors which appear in the form of the *Stobha* syllables [i.e. the additional syllables that are added to the verbal texts of the *Mantra-text* sung, on account of the exigencies of the musical tune, such syllables being in such forms as *hā, hā-ū* and the like which have no meaning at all and are yet necessary for the musical tune] ; and this is expounded at this stage because this is also connected with the constituent parts of the *Sāma* (when sung).

• TEXT—**This world verily is the syllable** *Hā-ū* ; **Air is the syllable** *Hā-ī*, **the Moon is the syllable** *Atha* ; **the Self is the syllable** *Iha*; **Fire is the syllable** *I*.—**(1)**

BHĀṢYA—*This world verily is the syllable Hā-ū*, which is the *Stobha* well known as used in the singing of the *Rathantara Sāma* ; and it has been declared in a Vedic text that '*This* (world) is *Rathantara*'; and on account of this common relationship between *this world* and the *Rathantara Sāma*, this *Stobha*, the syllable *Hā-ū*, should be meditated upon *as this* world.—*Air is the syllable Hā-ī* ;—the *Stobha Hā-ī* is wellknown as used in the singing of the *Vāmadevya-Sāma* ; and the connection between Air and Water is the source of the *Vāmadevya-Sāma*; and on account of this common relationship, one should meditate upon the syllable *Hā-ī* as Air.—*The Moon is the syllable Atha* ;—hence one should meditate upon the syllable *Atha* as the Moon ; the Moon, being not self, rests (*Sthita*) upon food ; hence, on account of the letter *tha* being common (to the syllable *Atha* and *Sthita*),—and also because of the letter *a* being common (to the syllable *tha* and the term '*anātmā*', not-self).—*The self is the syllable Iha* ;—i.e. the *stobha* '*iha*'; the self, is regarded as perceptible, and so is the *Stobha* '*iha*' ; and it is on account of this similarity (that the syllable '*iha*' should be meditated upon as the *self*).—***Fire is the syllable*** *ī* ; as a matter of fact, all the *Sāma-*

Chants related to Fire always end in the vowel '*ī*' ; hence on the ground of this similarity (the syllable ३ी should be meditated upon as *fire*).—(1)

TEXT—**The Sun is the syllable 'ū' ; Invocation is the syllable 'ē'; the *Viśvedevas* are the syllable '*O-ho-yi*' ; *Prajāpati* is the syllable '*him*' ; Breath is '*Svara*'; food is '*yā*' ; 'Vāk' is *Virāṭ*.—(2)**

BHĀṢYA—*The Sun is the syllable* '*ū*' ; they sing to the Sun when he is *on high, uccaiḥ*—, and the *stobha* is '*ū*' and in the *Sāma* of which the Sun is the deity, the *Stobha* used is '*ū*' ; hence *the Sun is the syllable* '*ū*'.—*Invocation*,—calling—is the *stobha* in the forming of the syllable '*ē*' ; because of the similarity based upon the fact that when calling another person, they use the term '*ēhi*' (Come) (which begins with the letter '*ē*').—*The Viśvedevas are the syllable* '*Oho-i*' ; because this *Stobha* is found in the *Sāma* connected with the *Viśvedevas*.—*Prajāpati is the syllable* '*him*' ;—because *Prajāpati* cannot be described, and the syllable '*him*' also is indistinct.—*Breath is* '*svara*', i.e. the *Stobha* '*svara*' ; because of the similarity that Breath is the cause of *svara* (accent).—*Food is* '*yā*' ;—the *Stobha* '*yā*' is food ; because it is by means of food that one goes along (*yāti*) whereby there is similarity (between the *stobha* 'yā' and food).—'*Vāk*'—which is a *stobha*—*is Virāṭ* ; '*Virāṭ*' may be taken as standing for *food* or as a particular *Deity* ; and this is '*Vāk*', because this *Stobha* ('*Vāk*') is found in the *Vairāja—Sāma*.—(2)

TEXT—**Undefined is the thirteenth *stobha*, the indefinite syllable '*Hum*'.—(3)**

BHĀṢYA—*Undefined*,—being indistinct, it cannot be determined whether it is this or that ; hence also it is indefinite,—i.e. having its exact form assumed (according to circumstances).—Which is this *stobha* ?—*It is the thirteenth*

stobha, the syllable 'him'. The sense is that this is indistinct, and hence its peculiar character has not been defined, and in this undefined form it is to be meditated upon.—(3)

BHĀṢYA—The text next describes the result following from the said meditation on the *Stobha-syllables*.—

TEXT—**If one know this esoteric doctrine of the Sāmas—for him speech itself milks the milk of speech ; and he who knows this esoteric doctrine of the *Sāmas* becomes rich in food and eater of food,—yea, one who knows this.—(4)**

BHĀṢYA—*Speech itself etc. etc.*—This has been already explained (under 1. 3. 7).—*One who knows this above-described secret doctrine*,—philosophy—*of the Sāmas*—relating to the *stobha-syllables* forming part of the *Sāma-chant*,—to such a one accrues the said result.—Such is the meaning of the text.—The repetition of the phrase '*one who knows this*' is meant to indicate the end of the Discourse,—or the end of the treatment of the subject of meditation upon the constituents of *Sāma*.—(4)

End of Section (13) of Discourse I.

End of Discourse I.

DISCOURSE II

SECTION (1)

MEDITATION OF THE WHOLE SĀMA

BHĀṢYA—By means of the discourse (I) beginning with the words 'One should meditate upon the syllable *Om*' has been expounded the meditation of the component factors of *Sāma*, which leads to various results; after that (towards the end of the Discourse) the meditation of the *Stobha-syllables* has been described; all this is connected only with parts of the *Sāma*. The Sruti-text now takes up the next discourse with a view to expounding the meditations of the entire Sāma, relating to the *Sāma* as a whole. It is only right that after the exposition of the meditation of the component parts, there should follow the meditation of the composite whole.

TEXT—*Om*! **Verily Meditation upon the whole *Sāma* is good; whatever is good that they call '*Sāma*' (*excellent*); and what is not excellent that they call '*Asāma*' (not-good).—(1)**

BHĀṢYA—*Of the whole Sāma*,—i.e., of the Sāma as a whole composed of all its component parts, and divided into *five* or *seven* 'divisions' (cadences, stops),—*verily*,—this is only an ornament of speech.—*The meditation of Sāma is good*; what the term 'good' is meant to indicate is the injunction that 'the whole Sāma should be looked upon as something *good*', and it is not meant to deprecate the forms of meditation expounded in the preceding discourse.—"But the implication certainly is that the *goodness* or *excellence* which did not belong to the previous meditations, belongs to that of the *whole Sāma*".—Not so; because the section ends with the words 'who meditates

upon the *Sāma* as *good* (Text 4, below) etc. etc.' The term 'good' connotes *rightness*.—"How do you know this?" —In ordinary experience, whatever is known to be right, good, free from defects,—*that they*—the cultured people—call '*Sāma*' (good), and to the contrary, what is *not right*, that they call *a-sāma* (not good).—(1)

TEXT—**In this connection they declare thus—When they say 'he approached him with *Sāma*' what they mean is that 'he approached him in a good manner'; and when they say 'he approached him with *a-sāma*,' what they may mean is that 'he approached him in an improper manner.'—(2)**

BHĀṢYA—In this same connection,—in regard to the discrimination between *right* and *wrong* (good and bad)—*they declare thus*: When they say he has approached the King or his tributary chief '*with Sāma*',—"Who is *he*?"—'*He*' stands for the person from whom they feared disrespect to the King,—what they mean is that 'he approached him *in a good way*', which means that he approached him *nicely*. So say the people when they find that the man has not been arrested or imprisoned (on account of any disrespect shown to the King)—When the case is otherwise,—when for instance, they find such effects of improper behaviour as arrest or imprisonment, then, they say—'He approached him with *a-sāma*', meaning only that 'he approached him in the *wrong manner*'.—(2)

TEXT—**Then again, they say 'Verily it is *Sāma* for us'; when something is *good* they say it is *good*. They say 'Verily there is *a-sāma* for us'; when they say something is *not good*, they say it is *not good*.—(3)**

BHĀṢYA—When one says in regard to his own experience 'Verily it is *Sāma* for us',—when what they mean is that 'It is good for us', when something is

really good for them. On the contrary, when something wrong, they say 'it is *a-sāma* for us'; when anything has gone wrong has happend to them, they say 'Verily it is *not good* with us.'—From all this it becomes established that the terms '*Sāma*' and '*Sādhu*' (good) are synonymous. —(3)

TEXT—**If anyone knowing thus meditate upon *Sāma* as *good*, all right duties would readily come to him and accrue to him.—(4)**

BHĀṢYA—For the above reasons, if any one meditates upon the *Sāma* as 'good',—i.e. as endowed with the quality of *goodness*, knowing the *entire Sāma* as possessing *goodness*, —then to him comes the following reward :—*Readily*—quickly—the expression '*Kṣipram hi yat*' being an adverb,—to such a meditator, the *right duties*—good acts, in accordance with the *S'ruti* and the *Smṛti*—*would come*,—approach ;—nor would they only *come* to him, they *would also accrue to him* ; that is, they would present themselves before him as objects of his own experience and enjoyment.—(4)

End of Section (1) of Discourse II.

SECTION (2)

TEXT—**One should meditate upon the fivefold *Sāma* in reference to the Regions : Earth is the syllable '*Him*', Fire is *Prastāva*, Sky is *Udgītha*, the Sun is *Pratihāra*, Heaven is *Nidhana*,—This is with reference to the ascending Regions.—(1)**

BHĀṢYA—*Question*—" Which are those extra *Sāmas* which are recognised as endowed with *goodness*, and which should be meditated upon ?"—These are now described in the Text—*One should meditate upon the fivefold Sāma in reference to the Regions* etc. etc.—*Objection*:—

"It is said that they should be meditated upon as the *Regions*,[4] and it has been said before that they should be meditated upon as *good*. So there is self-contradiction." —Not so; what is connoted by the term 'good' subsists in the form of the (constituent) cause in all such products as the *Regions*; just as Clay and other causes subsist in their products, Jar and the like. What is connoted by the term 'good' is *Duty* (Right Conduct) or Brahman; in either case, it is what subsists in all such products as the *Regions*. Hence it is that wherever there is notion of the *Jar* and such products, it is always accompanied by the notion of their cause, such as Clay and the like. Similarly the idea of the *Regions* and other products is always accompanied by the idea of the 'Good' (which is their cause): and the reason for this lies in the fact that the Regions are the products of Duty (Right Conduct; or *Brahman*). Even though the character of being the *Cause* belongs equally to both Duty and Brahman (and to that extent what is said may be applicable to both), yet (in the present context) it would be right to take the word 'good' as connoting *Duty* (Right Conduct); because in such statements as '*Sādhukārī sādhurbhavati*', 'one who performs his duty is *good*', we find the term '*Sādhu*' 'good' applied to Duty.—*Objection*—"As the cause always subsists in the Regions and other products, that the one should be viewed as the other is naturally implied, and hence there could be no need for the teaching that 'the *Sāma* should be meditated upon as *good*'."—Not so; the said view or idea is one that could be got at only from the Scriptures. In all cases, only such Duties are to be observed as have been enjoined in the Scriptures, and not those which may be perceptible, and yet not learnt from the Scriptures.

One should meditate upon the fivefold Sāma,—i.e. the entire Sāma, i.e. its five forms, determined according to the

five divisions,—as 'good'—*with reference to the Regions.*—"In what manner?"—*Earth is the syllable 'Hiṁ'*.—The Locative ending in the word '*lokeṣu*' should be taken in the sense of the *nominative*, the sense being that the syllable '*hiṁ*' being viewed as *Earth*, one should meditate upon Earth as the syllable '*Hiṁ*'.—Or by reversing the Locative Case as appertaining to the *Regions*, we may take the words to mean that 'one should look upon *Hiṁ* and the other syllables as Earth and the other Regions, and meditate accordingly.'—Now, *Earth* is the *syllable Hiṁ*, because of both being similar in being the *first* (the Earth being the *first* among the *Regions*, and *Hiṁ* being the first among *Sāmas*).—*Fire is Prastāva*,—as it is in fire that righteous acts are started (*prastūyante*) and *Prastāva* is a division (of the *Sāma* with which it is started).—*The Sky is Udgītha*; the *Sky* is called '*gagana*', and the name '*Udgītha*' also contains the letter *ga*.—*The Sun is Pratihāra*; as the Sun is in front of every living being,—every one thinking that 'the Sun is shining towards me'.—*Heaven is Nidhana*; as it is in Heaven that departing from this world, beings are *kept* (*nidhīyante*).

This is with reference to the ascending Regions :—i.e. the meditation of Sāma here described is with reference to (i.e. viewed as) the Regions situated above.—(1)

TEXT—**Now, with reference to those discending—Heaven is the syllable '*Hiṁ*'; the Sun is the *Prastāva*; Sky is Udgitha; Fire is *Pratihāra*; *Earth is Nidhana*.—(2)**

BHĀṢYA—*Now with reference to those descending* i.e. with reference to the regions turning downwards,—the meditation of the five-fold *Sāma* is described. Regions are endowed with faculties of *going forward* and *coming back*; and as they happen to be, so should the *Sāma* be meditated upon; hence the text says '*with reference to those descending*.'—

Heaven is the syllable '*Him*', because both occupy the first position; *the Sun is Prāstava* ; because it is only on the side of the Sun that the activities of living beings *Start* (*prastūyante*).—*Sky is Udgītha*, as before ;—*Fire is Pratihāra*, because Fire is carried hither and thither (*Pratiharaṇāt*) by living beings ;—*Earth is Nidhana* ; because those who return from Heaven die here on Earth (*Nidhanāt*).—(2)

TEXT—**The ascending as the well as descending Regions belong to him who, knowing this thus, meditates upon the fivefold Sāma.—(3)**

BHĀṢYA—The reward of the said meditation is as follows :—The Regions, ascending as well as descending, endowed with the faculty of *going* and *coming*, *belong to him*; i.e. become objects of enjoyment to him ;—to him who, knowing this thus, meditates upon the fivefold Entire *Sāma* as 'food', with reference to the regions.—This same construction has to be adopted in all cases—i.e. meditating of the *fivefold* as well as the *sevenfold Sāma*.—(3)

End of Section (2) of Discourse II

SECTION (3)

TEXT—**One should meditate upon the fivefold Sāma, with reference to Rain ; the preceding High Wind is the syllable '*Him*' ; the appearance of the Cloud is the *Prastāva* ; the Raining is *Udgītha* ; the Lightning and Thunder are the *Pratihāra*.—(1)**

BHĀṢYA—*One should meditate upon the fivefold Sāma, with reference to Rain.* The meditation on *Rain* is mentioned immediately after that on the *Regions*, because the stability of the Regions is dependent upon Rain.—*The preceding wind is the syllalbe* '*Him*'. The term 'Rain' here stands for the whole phenomenon, beginning with the 'preceding

wind' and ending with 'cessation'; just as the term '*Sāma*' stands for the whole process beginning with 'the syllable *Him*' and ending with the '*nidhana*'. Hence the 'preceding wind' is the 'syllable *Him*', because these occupy the first place in their respective phenomena.—*The appearance of the clouds is the Prastāva*; because it is a well-known fact that on the advent of the rainy-season, the *heralding of Rain* (Prastāva) is done by the appearance of clouds.—*The raining is Udgītha*; because of the special importance attaching to both. *The Lightning and Thunder are the Pratihāra*; because both are *depressed* (*pratihṛta*, and hence between this and the name '*Pratihāra*', there is a common factor in the shape of the prefix '*prati*').—(1)

TEXT—**The Cessation is the *Nidhana*. One who, knowing this thus, meditates upon the five-fold *Sāma*, —for him it rains and he also makes it rain.—(2)**

BHĀṢYA—*Cessation is the Nidhana*; because both represent the end of their respective processes.—The reward of such meditation is as follows :—*It rains for him*, —whenever he wishes it; and *he also makes it rain*—when there is no rain.—*One who knowing etc. etc.*,—as before.—(2)

End of Section (3) of Discourse II.

SECTION (4)

TEXT—**One should meditate upon the five-fold *Sāma*, in reference to all waters: The *gathering of clouds* is the syllable *Him*; *What rains* is the *Prastāva*; those flowing eastward are the *Udgītha*; those flowing westward are the *Pratihāra*; the *Ocean* is the Nidhana.—(1)**

BHĀṢYA—*One should meditate upon the five-fold Sama, in reference to all waters*;—this comes next (to rain) because

Water is always preceded by Rain. *The gathering of clouds*,—i.e., when the clouds thicken by being piled upon each other ; as a matter of fact, whenever the cloud rises, it is said to be 'gathering'; this being the first process in the production of water, is called '*Him*' (which is the first step in the singing of *Sāma*).—*That which rains is the Prastāva* ; as it is then that the Waters are proceeding (*Prastutāḥ*) to spread on all sides.—*Those flowing eastward are the Udgītha* ;—because of the great importance of both these.—*Those flowing westward are the Pratihāra* ;—because the term '*prati*' is common to both ('*pratīchī*' and '*pratihāra*').—*The Ocean is the Nidhana* ; as the Ocean is the first repository of all waters.—(1)

TEXT—**If one who knowing this thus meditates upon the fivefold *Sāma* in reference to *all waters*, he dies not in water, and becomes rich in water.—(2)**

BHĀṢYA—*He dies not in water*,—unless he wishes it ;—he becomes *rich in water*—possessor of much water ;—This is the reward following from the foregoing meditation.—(2)

End of Section (4) of Discourse II.

SECTION (5)

TEXT—**One should meditate upon the fivefold *Sāma*, in reference to the *seasons* : The *Spring* is the syllable 'Him'; the *Summer* is the *Prastāva* ; the *Rainy season* is *Udgītha*, the *Autumn is Pratihāra* ; and the *Winter* is *Nidhana*.—(1)**

TEXT—*One should meditate upon the fivefold Sāma in reference to the seasons* ; this comes next to the *waters*, because the seasons ore regulated through the waters.—*Spring is the syllable* ' *Him* ', because both occupy the

first position.—*Summer is Prastāva*,—because it is in summer that Barley and other grains begin to be stored against the Rains.—*The Rainy Season is Udgītha*,—because of the great importance of both.—*Autumn is Pratihāra*,—because it is during this season that the sick and the dead are removed (*pratiharaṇāt*).—*Winter is Nidhana*; because during this season, living beings take shelter in places free from draught.—(*nivāta*).—(1)

TEXT—**If one, knowing this, thus meditates upon the five-fold Sāma, in reference to the seasons,—the seasons belong to him, and he becomes rich in seasons.—(2)**

BHĀṢYA—*The seasons belong to him*;—i.e., for such a meditator, the seasons bring up all objects of enjoyment, in due accordance with the sequence of the seasons; ***and*** *he becomes rich in seasons*; i.e., he derives full enjoyment from all pleasures in due accord with various seasons.—(2)

End of Section (5) of Discourse II

SECTION (6)

TEXT—**One should meditate upon the fivefold *Sāma* in reference to Animals: Goats are the syllable '*Him*': Sheep are the *Prastāva*: Cows are the *Udgītha*: Horses are the *Pratihāra*; Man is the *Nidhana*.—(1)**

BHĀṢYA—*One should meditate upon the five-fold Sāma, in reference to Animals*:—The sequence of *Animals* to the *Seasons* is due to the fact that it is only when the seasons function in the proper manner that the time is favourable to Animals.—*Goats are the Syllable 'Him'*: because both are equally important, or because both occupy the first position; in view of the *S'ruti-text* to the effect that 'goats are the first among animals.'—*Sheep are the Prastāva*;—because *goats* and *sheep* are always found

together (just as the syllable ' *Him* ' and the *Prastāva* are always found together).—*Cows are the Udgītha*; because of the great importance of both. *Horses are the Pratihāra*; because they *carry over*.—*Man is the Nidhana*;—because animals are dependent upon Man.—(1)

TEXT—**If one knowing this thus, meditates upon the five-fold Sāma, with reference to animals, animals come to him and he becomes rich in cattle.—(2)**

BHĀṢYA—*Animals come to him and he becomes rich in cattle*; that is, he becomes endowed with the reward of possessing cattle,—in the shape of using them himself and giving them away to others.—(2)

End of Section (6) of Discourse II

SECTION (7)

TEXT—**One should meditate upon the gradually higher and better fivefold *Sāma* in reference to the Sense-organs: The Breathing organ is the syllable ' *Him* '; the Vocal organ is the *Prastāva*; the Visual organ is the *Udgītha*; the Auditory organ is the *Pratihāra*; the Mind is the *Nidhana*.—These, verily are gradually higher and better.—(1)**

BHĀṢYA—*One should meditate upon the gradually higher and better fivefold Sāma in reference to the Sense-organs.* That is, one should meditate upon the *Sāma* viewed as the Sense-organs, and endowed with the quality of being gradually higher and better.—*The Breathing organ*—i.e. the Olfactory organ,—*is the syllable ' Him '*; because it is the first among a set where each succeeding one is superior to the preceding one.—*The Vocal organ is the Prastāva*; because everything is introduced (*prastūyate*) by means of speech; and speech is superior to olfaction,

inasmuch as through the Vocal organ one can speak of a thing which is not in contact with the organ, while the Olfactory organ can apprehend only such odour as is in contact with it.—*The Visual organ is the Udgītha* ; inasmuch as the Visual organ illumines (renders cognisable) more things than the Vocal organ, it is superior to the vocal organ ; and it is the *Udgītha*, on account of its great importance.—*The Auditory organ is the Pratihāra* ; because it is withdrawn within (*pratihṛta*) ; and this is superior to the Visual organ, because sound is heard from all sides. —*Mind is the Nidhana* ; because the objects apprehended through all the organs are all stored (*nidhīyante*) in the Mind ; and the Mind is superior to the Auditory organ, because it bears upon all things and hence is more extensive in its operations ; in fact, even things beyond the reach of the senses are apprehensible through the Mind.—For the said reasons, *all these*,—organs, Olfactory and the rest—*verily are gradually higher and better*.—(1)

TEXT—**If one meditates upon the gradually higher and better *Sāma*, in reference to the Sense-organs,—what is higher and better comes to him and he wins such regions as are higher and better. So much for the *fivefold* Sāma.—(1)**

BHĀṢYA—If one meditates upon *Sāma* as qualified by the said view, then his life becomes higher and better etc., etc.,—as already explained above—*So much for the five-fold Sāma* ;—that is, so far what has been described is meditation upon the *five-fold Sāma* ;—This is meant to divert attention to what is going to be said next in regard to the *seven-fold Sāma* ; because not caring much for the five-fold aspect, the Speaker is going to attract attention to what he is going to say next.—(2)

End of Section (7) of Discourse II.

SECTION (8)

TEXT—**Now for the *Seven-fold* (*Sāma*) : One should meditate upon the seven-fold *Sāma*, in reference to Speech : that particular form of Speech which consists of '*Huṁ*' is the syllable '*Hiṁ*'; that which consists of '*Pra*' is the *Prastāva*; that which consists of '*Ā*' is the *Ādi*.—(1)**

BHĀṢYA—Now follows the excellent meditation of the entire *seven-fold Sāma*.—The form '*vāci*' (Locative) is to be explained as before [in the case of the words '*lokeṣu*' and the rest, under text (1) of the second section, above and the following]; the sense is that one should meditate upon the *Seven-fold Sāma*, viewed as *Speech*—*That particular form of Speech*—sound—which consists of the peculiar syllable '*Huṁ*' is the syllable '*Hiṁ*', because the letter '*ha*' is common to both.—*That form of speech which consists of* '*Pra*' *is the Prastāva*; because the letter '*pra*' is common to both.—'*That which consists of* '*ā*' *is the Ādi*, —because the letter '*ā*' is common to both; '*ādi*' here stands for the syllable '*Om*', because that is the beginning of all things.—(1)

TEXT—**That which is '*Ut*' is the *Udgītha*; that which is '*Prati*', is the *Pratihāra*; that which is '*Upa*' is the *Upadrava*; and that which is '*ni*' is the *Nidhana*.—(2)**

BHĀṢYA—*That which is* '*Ut*' *is Udgītha*; because the first part of the term '*Udgītha*' consists of '*ut*'.—*That which is Pra is the Pratihāra*; because the syllable '*pra*' is common to both.—*That what is* '*upa*' *is the Upadrava*; because the name '*Upadrava*' begins with the syllable '*upa*'.—*That which is* '*ni*' *is the Nidhana*; because the syllable '*ni*' is common to both.—(2)

TEXT—**If one knowing this thus meditates upon the seven-fold *Sāma* in reference to Speech,—for him Speech itself milks the milk of speech, and he becomes rich in food and an eater of food.—(3)**

BHĀṢYA—*For him Speech yields milk etc., etc.*,—this has been already explained above.—(3)

End of Section (8) of Discourse II

SECTION (9)

TEXT—**Now, verily, one should meditate upon the *Seven-fold Sāma* as the Sun. He is always the *same*; hence he is *Sāma*. He is the *same* to all, as every one thinks 'He faces me', 'He faces me'.—Hence he is *Sāma*.—(1)**

BHĀṢYA—In the first Discourse, it was stated that *parts* of the *Sāma* should be viewed and meditated upon as the Sun; and this was in reference to the *five-fold Sāma*. What is going to be said now is that one should meditate upon the *Seven-fold Sāma*, viewing the entire *Sāma* as the *Sun*, in reference to the constituent factors (of the *Sāma* and of the *Sun*).—"But in what way has the *Sun* the character of the *Sāma*?"—The answer is as follows:—The ground for regarding the *Sun* as the *Sāma* is the same as that for regarding the *Sun* as *Udgītha* [i.e., in both cases the ground is as stated in the Vedic texts].—"What is that ground?"—The Sun *is always the same*, as there is no expansion and contraction (as there is in the case of the Moon);—*hence He is Sāma*.—The phrase '*He faces me, He faces me*' indicates the idea of *Sameness*. For the reason *the Sun is the same to all*, and *hence He is Sāma*, because he is the *same*; this is the meaning.—When the Text spoke (in the earlier discourse) of the *Sun* as the syllables

'Hiṁ' and the rest, no special reason was assigned for it, because the similarity of the *Udgītha-factor* itself implies the said similarity to the *Regions*; in the present instance, however, *Sameness* has been assigned as the reason for the *Sun* being viewed as *Sāman*,—as this reason which would not be easily intelligible.—(1)

TEXT—**One should know that all these beings are dependent upon Him. That form of His which appears before his rise is the syallable 'Hiṁ'; on this depend the animals. It is for this reason that they utter the syllable 'Hiṁ': they being supplicants to the syllable 'Hiṁ' in the *Sāma*.—(2)**

BHĀṢYA—*On Him*,—On the various forms of the Sun, —*all these Beings—going to be described—are dependent*—i.e. depending upon Him as their support;—this is what *one should know*.—"How?"—That form of it which *appears before His rise*,—i.e. the form of *Dharma* (Righteousness),—*is the syllable 'Hiṁ'*, which is a constituent of *Sāma*. And this is the similarity (between the *Sun* and the *Sāma*). The *Sun* being the *Sāma*, that form of the Sun which is parallel to the syllable 'Hiṁ',—on that *depend the animals*,—cow and the rest; i.e., they follow it and live upon that factor.—Because this is so, therefore *they utter the syllable 'Hiṁ'*, before sunrise. For this reason they are supplicant to this syllable 'Hiṁ' of the *Sāma* as *'Sun'*; and because they are so supplicant—inclined to worship—that Factor, therefore they behave like this.—(2)

TEXT—**That form which appears on the first rising of the Sun is the *Prastāva*; on this *Men* are dependent; hence they desire Eulogy and Praise; being supplicants to the *Prastāva of the Sāma*.—(3)**

BHĀṢYA—*That form*—of the Sun—which appears on *His first rising*,—is the *Prastāva* of the *Sāma* in the

shape of the Sun ;—*on this Men are dependent etc. etc.*—as before. Thus for this reason that *they desire Eulogy and Praise* ; because *they are supplicants to* the *Prastāva* of the said *Sāma*.—(3)

TEXT—**That form which appears at the 'assembling time' is the '*Ādi*'; on this are dependent the Birds ; hence do they, without support, betake themselves to the Sky and fly about ; being supplicants to the *Ādi* of the *Sāma*.—(4).**

BHĀṢYA—*That form which appears at the 'Saṅgava-time'* ;—that time at which there is an *assembling* (or coming together) *of the Rays*,—or that time at which there is assembling (or coming together) *of the calves* with the cows;—*that form of the Sun which appears at this 'assembling time'* is the *Ādi*,—which is a particular part of the *Sāma* ; this is the syllable '*om*' ;—*on this are dependent the Birds* ; and because it is so, therefore, *the Birds*, *without support*—without any thing to support them,—*betake themselves to the sky*—depending upon themselves,—*and fly about*,—move about. For this reason—i.e. on account of the common factor in the shape of the letter '*ā*' (which occurs in '*āditya*' and also '*ādi*'), these Birds are supplicants to this factor of the *Sāma*.—(4)

TEXT—**That form which appears at midday is the *Udgītha* ; on this the Deities are dependent ; hence these are the best among the offsprings of *Prajāpati* ; being supplicants to this *Udgītha* of this *Sāma*.—(5)**

BHĀṢYA—*That form which appears at midday*,—i. e., exactly at midday—is that factor of the *Sāma* which is known as '*Udgītha*' ;—*On this the Deities are dependent* ; because at that time there is existence of light.—*Hence they are the best*—best qualified—*among the offsprings of*

Prajāpati;—those born of *Prajāpati* ; —these are *supplicants to the Udgītha of this Sāma.*—(5)

TEXT—**That form which appears after midday and before afternoon is the** *Pratihāra* ; **on this the Embryos are dependent ; hence, on being held up, they do not fall down ; being supplicants to the** *Pratihāra* **of this** *Sāma.*—**(6)**

BHĀṢYA—*That form of the Sun which appears after midday, and before afternoon* is the *Pratihāra* ; *on this the Embryos are dependent* ; hence, when they are held up by the upholding potency of the Sun, *they do not fall down* ; that is, even though there is a way for them to fall through ; and the reaons for this lies in the fact that the Embryos are *supplicants to this Pratihāra of the Sāma.*—(6)

TEXT—**Now that form which appears after the afternoon and before Sunset is the** *Upadrava* ; **on these the foresters are dependent ; hence on seeing a man, they run away to the forest as a safe place.—being suppliants to the** *Upadrava* **of the** *Sāma.*—**(7)**

BHĀṢYA—*That form which appears after the afternoon and before sunset is the Upadrava* ;—*on this the foresters*—wild animals—*are dependent* ; *hence on seeing a man, they*,—being frightened,—*run away to the forest as a safe place*—free from danger ;—because they *run away* (*Upadravaṇāt*) on seeing a man, therefore *they ere supplicants to the Upadrava of this Sāma.*—(7)

TEXT—**That form which appears on the first advent of sunset is the** *Nidhana* ; **on this the** *Pitṛs* **are dependent ; hence they** *place* **these,—these being supplicants to the** *Nidhana* **of the Sāma.—Thus, verily, does one meditate upon the seven-fold** *Sāma* **in the Sun.—(8)**

BHĀṢYA—*That form which appears on the first adven of sunset*,—i.e., when the sun is just becoming invisible,—*is*

the Nidhana; on this the Pitṛs are dependent; hence they place them,—instal them in the form of the three ancestors. Father, Grand-father and Great-grand-father,—either those ancestors themselves, or the ball-offerings meant for them,—on *Kuśa-grass*;—because the *Pitṛs*, being connected with *Nidhana*, are supplicants to the *Nidhana* of this Sāma.—*Thus*, one meditates upon the seven-fold Sāma, —divided into seven parts,—as the Sun;—*with the result that one becomes merged into the Sun*,—this is understood.—(8)

End of Section (9) of Discourse II

SECTION (10)

BHĀṢYA—The Sun is Death; because he brings about the end of the world, through time divided into Day and Night; hence, as a means to passing beyond death, the following form of *Sāma-meditation* is propounded :—

TEXT—**Now one should meditate upon the seven-fold *Sāma*, self-measured and transcending death. The (name) *Himkāra* consists of three letters; the (name) *Prastāva* consists of three letters;—so that is *sama* (equal).—(1)**

BHĀṢYA—*Now*,—i.e., after the meditation of the *Sāma* as pertaining to the Sun and Death.—*self-measured*,—i.e., measured or determined through the equality of *its own* constituent factors; or determined by equality to the *supreme self*, being the means of conquering Death —In the first Discourse the letters composing the name '*Udgītha*' have been described as to be meditated upon as *Udgītha*; in the same manner, in the present context, the letters composing the names of the seven factors of the *Sāma*, are taken together,—then each of these is assumed to be *Sāma* on account of the equality of their component letters, taken in groups of three,—and then put-forth as

objects to be meditated upon.—By this meditation one gets at Death, through the equality of the number of letters within reach of death,—and then through the remaining letter there is over-reaching of death in the shape of the Sun. This is what is indicated by the Text.—*One should meditate upon the seven-fold Sāma, transcending death* ; the *Sāma* 'transcends Death' in the sense that it transcends, passes beyond, death, through the extra *twenty-second* letter, —of the *Sāma*. The number of letters in the name of its first factor,—which is '*Himkāra*',—is *three* ; similarly the number of letters in the name of the other factor—which is *Prastāva* —is also *three* ;—*so, that is equal*—to the former.—(1)

TEXT—**The (name) '*Ādi*' consists of two letters, and the (name) '*Pratihāra*' consists of four letters. One from there to here makes it equal.—(2)**

BHĀṢYA—*The name 'Ādi' consists of two letters* ;—The syllable *Om* which makes up the number *seven* of the *seven-fold Sāma* is called '*Ādi*'.—*The name 'Pratihāra' consists of four letters*.—*Taking one letter from there to here*,—i.e. taking away one letter from the name '*Pratihāra*' and adding it to the two letters of the name '*Ādi*',—it thereby becomes equal —(2)

TEXT—**The name '*Udgītha*' consists of three letters ; the name '*Upadrava*' consists of four letters. Three and three are equal , one letter (*akṣara*) is left, which is three lettered, and that is equal.—(3)**

BHĀṢYA—*The name 'Udgītha' consists of three letters ; the name 'Upadrava' consists of four letters , three and three are equal* ; *one letter*——'*aksara*'—*is left*,—remains. Thus, there is a discrepancy, and with a view to restoring the uniformity of the *Sāma*, it is added—though the remaining letter is one only, yet being a letter, *akṣara*—it is—in the form of this name '*aksara*' *which is three-lettered*; *that makes it equal*.—(3)

TEXT—**The name 'Nidhana' consists of three letters; and it is uniform. These, indeed, are the *twenty-two* letters.—(4)**

BHĀṢYA—*The name 'nidhana' consists of three letters and it is uniform.*—Thus, through uniformity consisting in the character of being *three-lettered*, having established the character of *Sāma*,—the said letters are now duly numbered. —*These indeed are the twenty-two letters*—constituting the names of the seven factors of the *Sāma*.—(4)

TEXT—**By *twenty-one* one reaches the Sun: the sun verily is the *Twenty-first*. By the *Twenty-second*, one conquers what is above the Sun; it is pure Happiness, it is free from sorrow.—(5)**

BHĀṢYA—*By twenty-one*,—the number of letters,—one reaches *the Sun*.—viz., death; because *the Sun is verily twenty-first*—from this region; as declared in the Vedic text—'*Twelve* months, *five* seasons, *three* regions, and the Sun as the *twenty-first*'. *By* the remaining *twenty-second* letter one attains victory over *what is above the Sun*,—i.e., above Death.—"What is it that is *above the Sun*?"—*It is pure happiness*;—'Ka' is *happiness*, 'a-ka' is *non-happiness*. '*Nāka*' is *what is not-non-happiness* that is *Happiness* itself; and as all sorrow pertains to death, the said region is *free from sorrow*,—that is, free from all mental suffering;—this is the region that one reaches.—(5)

TEXT—**One obtains victory over the Sun; verily higher than this victory over the Sun is the victory that comes to one who, with this knowledge, meditates upon the seven-fold *Sāma*, self-measured and transcending Death,—yea, meditates upon the *Sāma*.—(6)**

BHĀṢYA—The Text states the upshot of what has been said above. By the number *Twenty-one*, *one obtains victory over the Sun*. *Victory higher than this victory over*

the Sun—relating to Death,—*comes to one*,—through the *Twenty-second* letter,—who knowing this etc., etc.—as already explained. The meaning is that the said reward comes to the said meditator.—The repetition of the words '*Meditates upon the Sāma*' is meant to indicate the end of the *seven-fold* treatment of *Sāma*.—(6)

End of Section (10) of Discourse II

SECTION (11)

TEXT—**Mind is the syllable '*Him*'; Speech is the *Prastāva*; the Eye is *Udgītha*; the Ear is *Pratihāra*; Breath is the *Nidhana*. This is the *Gāyatra* (*Sāma*) interwoven with the Sense-organs.—(1)**

BHĀṢYA—Without actually naming the meditations, the text has so far described the meditation of the five-fold and seven-fold *Sāma*; it now describes other forms of meditation on *Sāma* leading to particular results,—and supplies their names as '*Gāyatra*' and the rest. On the same lines, in the same order, are the various *Sāmas* used as sacrificial Rites.—*Mind is the syllable 'Him'* because Mind stands for the first of all the sense-functions,—By reason of its sequence to the Mind, *Speech is the Prastāva*; *The Eye is the Udgītha*, because of superior importance.—*The Eye is the Pratihāra*, because it is *drawn within* (*pratihṛta*).—*Breath is Nidhana*; because all the aforesaid organs become merged in Breath, at the time of sleep.—*This is the Gāyatra-Sāma, interwoven with the sense-organs*; it is so called because the *Gāyatri* has been eulogised as '*Breath*'.—(1)

TEXT—**One who knows this *Gāyatra* (Sāma) as interwoven with the sense-organs, retains his sense-organs, attains full life, lives gloriously, and becomes great with off-spring and cattle and great in fame. His observance is that 'he should be high-minded'.—(2)**

BHĀṢYA—*One who knows the Sāma thus as interwoven with the sense-organs retains his sense-organs* ; that is, his organs remain efficient.—*He attains full life*,—a *hundred years* constitute the 'full life.' of man,—as declared in the Veda.—*He lives gloriously*,—i.e., a glorious life.—He becomes *great with off-springs etc.*,—*and great also in fame.*—For one who meditates upon the *Gāyatra Sāma the observance is that 'he should be high-minded'* ; *i.e., he should not be mean-minded.*—(2)

End of Section (11) of Discourse II

SECTION (12)

TEXT—**The** *Rubbing* **is the syllable** '*Him*' ; **the** *rising of the Smoke* **is the** *Prastāva* ; **the** *glowing* **is the** *Udgītha* ; *the appearing of embers* **is the** *Pratihāra* ; **the calming down is the** *Nidhana*, **complete extinguishment is the** *Nidhana*. **This is the** *Rathantara* **interwoven in Fire.—(1)**

BHĀṢYA—*The Rubbing is the syllable* '*Him*', because of its being the first (step in the process) ;—*the rising of the smoke*—from the fire,—is the *Prastāva*,—because of its coming next (to the *Rubbing*) ;—*the glowing is the Udgītha* ; the glowing is of the greatest importance, on account of its direct connection with the material offered ; *the appearing of embers is the Pratihāra* ; because the embers are *drawn together* ; *the calming down*—the fire still continuing to burn,—*is the Nidhana*;—*the complete extinguishment*—the complete going out of the Fire,— *is the Nidhana*; because both form the end of their respective processes.—*This is the Rathantara* (*Sāma*) *interwoven in fire* ; as it is chanted at the *churning of the Fire.*—(1)

TEXT—**He who thus knows the** *Rathantara* **interwoven in Fire becomes radiant with Brahmic glory**

and an eater of food; he attains his full life, lives gloriously and becomes great with offspring and cattle, and great in fame. His observance is that he should not sip nor spit behind the Fire.—(2)

BHĀṢYA—*He who etc.*,—as before.—*Radiant with Brahmic glory*;—'Brahmic glory' is the radiance one acquires by completing the study of the Vedas; simple *effulgence* is mere *brightness.—Eater of food*—having keen appetite—*He should not sip*—eat, anything—*nor spit*—throw out phlegm—*behind*—i.e., while facing—the Fire.—This should be his observance.—(2)

End of Section (12) of Discourse II

SECTION (13)

TEXT—*Approaching* **is the syllable** *'Him'*; *Fascinating* **is the** *Prastāva*; *Sleeping with the woman* **is the** *Udgītha*; *Lying down with the woman* **is the** *Pratihāra*; **the** *Passing of the Time* **is the** *Nidhana*; **the** *going to the End* **is the** *Nidhana.*—**This is the** *Vāmadevya* **interwoven in the couple.—(1)**

BHĀṢYA—*Approaching*—when the man makes the assignation,—*is the syllable 'Him'*; as both are the first steps in their processes.—*Fascinating*—winning over—*is the Prastāva.—Sleeping*—going to the same bed—*is the Udgītha*; because of importance.—*The lying down with the woman*—face to face,—*is the Pratihāra.—The Passing of the time,*—the actual process—and *going to the end*—completion of the act—is the *Nidhana*:—*This is the Vāmadevya* (Sāma) *interwoven with the couple*;—inasmuch as it is related to the *couple* consisting of Air and Water (out of which the *Vāmadevya Sāma* was produced).—(1)

TEXT—**One who thus knows the *Vāmadēvya* as interwoven in the couple becomes companionated, goes on from coupling to coupling, attains the full span of life, lives gloriously, becomes great in offspring and cattle, great in fame. His observance is that 'he should not avoid any woman.'—(2)**

BHĀṢYA—*One who knows etc.*—as before.—*Becomes companionated*,—i.e., he never feels depressed,—*goes on from coupling to coupling*,—this indicates the infallibility of his virility.—*He should not avoid any woman*,—who has come to his bed, seeking intercourse. As such conduct has been enjoined here in connection with the meditation of the *Vāmadevya Sāma*,—the Smṛti rules forbiding such intercourse should be taken as applying to occasions other than this particular one. Inasmuch as all notions of right or wrong are based upon scriptural texts,—there is no incompatibility—between the present text and the text forbiding such intercourse.—(2)

End of Section (13) of Discourse II

SECTION (14)

TEXT—**The *Rising* (Sun) is the syllable '*Him*'; the *Risen* (Sun) is the *Prastāva*; the *Midday* (Sun) is the *Udgītha*; the *Post-meridian* (Sun) is the *Pratihāra*; the *Setting* (sun) is the *Nidhana*.—This is the *Bṛhat* (*Sāma*) interwoven in the Sun.—(1)**

BHĀṢYA—*The Rising*—Sun—*is the syllable* '*Hin*' : as it is the first to be seen.—*The Risen Sun is the Prastāva*; as all acts are brought about through their *commencement* (*prastavana*).—*The midday Sun is the Udgītha*; on account of supreme importance.—*The Post-meridian Sun is the Pratihāra*; because cattle and other things are brought away home at that time (*pratiharaṇāt*).—*The setting Sun*

is the Nidhana; because of the resting (*nidhanāt*) of all living beings in their homes at night.—This is the *Bṛhat* (*Sāma*) *interwoven in the Sun*; because the Sun is the deity of the *Bṛhat Sāma*.—(1)

TEXT—**One who knows this *Bṛhat* (*Sāma*) as interwoven in the Sun becomes endowed with glory and an eater of food; he attains the full life-span, lives gloriously and becomes great in offspring and cattle and great in fame.—His observance is that he should not decry the shining Sun.—(2)**

BHĀṢYA—*One who etc., etc.*—as before.—*The observance is that he should not decry the shining Sun.*—(2)

End of Section (14) of Discourse II

SECTION (15)

TEXT—**The *gathering of mists* is the syllable '*Him*'. The *Rising of clouds* is the *Prastāva*. The *Raining* is *Udgītha*. The *Lightning* and *Thunder* are the *Pratihāra*. The *Ceasing* is the *Nidhana*.—This is the *Vairūpya* (*Sāma*) interwoven in the Cloud.—(1)**

BHĀṢYA—'*Abhrāṇi*'—Mists—are so called because they *contain water*.—*Megha*—*Cloud*—is so called because it *sprinkles* (*Mehanāt*).—The rest has been already explained.—This is the *Vairūpya* (*Sāma*) *interwoven in the cloud*; because the Cloud is manifold in its manifestations, therefore it is *distinct in form* (*vi-rūpa*) from the *Mist* and the rest.—(1)

TEXT—**One who thus knows this *Vairūpa* (*Sāma*) as interwoven in the Cloud secures ill-shaped as well as well-shaped cattle, attains the full span of life, lives gloriously, becomes great in offspring and cattle, and great in fame. His observance is that he should not decry it raining.—(2)**

BHĀṢYA—*Ill-shaped and well-shaped*—goat, sheep and other cattle,—he *secures*—i.e., obtains—these.—*The observance is that one should not decry it raining.*—(2)

End of Section (15) of Discourse II

SECTION (16)

TEXT—**The Spring is the syllable '*Him*'; the Summer is the *Prastāva*; the Rainy Season is the *Udgītha*; the Autumn is the *Pratihāra*; the Winter is the *Nidhana*.—This is the *Vairāja* (*Sāma*) interwoven in the Seasons.—(1)**

BHĀṢYA—*The Spring is the syllable 'Him'; the Summer is the Prastāva*; etc., etc.—as before.—(1)

TEXT—**One who thus knows the *Vairāja* as interwoven in the seasons shines with offspring, cattle and Brahmic glory, attains the whole life-span, lives gloriously and becomes great in offspring and cattle, great in fame,—His observance is that he should not decry the Seasons.—(2)**

BHĀṢYA—*One who knows thus Vairāja interwoven in the seasons shines*—like the seasons; that is, just as the seasons shine through the seasonal characteristics, so does the man through offspring and other things.—The rest is as explained before.—*The observance is that one should not decry the seasons.*—(2)

End of Section (16) of Discourse II

SECTION (17)

TEXT—**The Earth is the syllable '*Him*'; the Sky is the *Prastāva*; the Heaven is the *Udgītha*; the Quarters are the *Pratihāra*; the Ocean is the *Nidhana*.—These are the *S'akvarīs* (*Sāma*) interwoven in the Regions.—(1)**

BHĀṢYA—*The Earth is the syllable 'Him'* etc., etc.—as above.—The name '*S'akvaryaḥ*' is always in the Plural form ; just like the name '*Revatyaḥ*'.—*Interwoven in the Regions.*—(1)

TEXT—**One who thus knows the *S'akvarīs* as interwoven in the Regions becomes the owner of the Regions, attains the full life-span, lives gloriously and becomes great with offspring and cattle, great in fame.—His observance is that he should not decry the Regions.—(2)**

BHĀṢYA—*Becomes the owner of the Regions ;* that is, becomes equipped with all that is good in the Regions.—*The observance is that one should not decry the Regions.*—(2)

End of Section (17) of Discourse II

SECTION (18)

TEXT—**Goats are the syllable ' *Him* ' ; Sheep are the *Prastāva* ; Cows are the *Udgītha* ; Horses are the *Pratihāra* ; Man is the *Nidhana.*—These are the *Revatīs* (*Sāma*) interwoven in cattle.—(1)**

BHĀṢYA—*Goats are the syllable ' Him '* etc., etc.—as before.—*Interwoven in Cattle.*—(1)

TEXT—**One who thus knows the *Revatīs* as interwoven in cattle, becomes the owner of cattle, attains the full life-span, lives gloriously and becomes great in offspring and cattle, great in fame.—His observance is that he should not decry the Cattle.—**

BHĀṢYA—*The observance is that he should not decry the Cattle.*—(2)

End of Section (18) of Discourse II

SECTION (19)

TEXT—**The Hair is the syllable '*Him*' ; the Skin is the *Prastāva* ; the Flesh is the *Udgītha* ; the Bone is the Pratihāra ; the Marrow is the *Nidhana*.—This is the *Yajñāyajñiya* (*Sāma*), *interwoven in the parts of the Body*.—(1)**

BHĀṢYA—*The Hair is the syllable 'Him'*,—it being the first of the parts of the Body.—*The Skin is the Prastāva*,—because it is next (to the Hair).—*The Flesh is the Udgītha*;—because of its importance.—*The Bone is the Pratihāra*,—because it is concentrated.—*The Marrow is the Nidhana* ;—because it is the last.—This is the Sāma named "*Yajñāyajñiya*",—interwoven in the parts of the Body.—(1)

TEXT—**One who thus knows the '*Yajñāyajñiya*' as interwoven in the parts of the Body becomes equipped with limbs, is not crippled in his limbs ; he attains the full life-span, lives gloriously, and becomes great in offspring and cattle, great in fame. His observance is that he should not eat marrows for a year,—or that he should not eat marrows at all.—(2)**

BHĀṢYA—Becomes equipped with limbs :—that is, he has all his limbs whole—Is not crippled in his limbs ;—*i. e.*, none of his limbs—Hands, feet and the rest,—is crooked ; that is, he does not become lame or crippled in his hands.—*For a year*—just for a year only—he should not eat marrow, *i.e.*, meat. The plural form ('marrows') is meant to include *fish* also. Or, his observance is that he should not ever, at all times,— *eat marrows at all*—(2)

End of Section (19) of Discourse II

SECTION (20)

TEXT—**Fire is the syllable "Him"; Air is the *Prastāva* ; the Sun is the *Udgītha* ; the Stars are the**

Pratihāra; **the Moon is the** *Nidhana*. **This is the** *Rājana* **(Sāma) interwoven in the Deities.—(1)**

BHĀṢYA—Fire is the syllable '*Hiṅ*'; because it occupies the first position,—Air is the *Prastāva*;—because both are equally next to the preceding (in their respective spheres), —The Sun is *Udgītha*; because of superior importance. —The Stars are the *Pratihāra*; because of their being assembled together. The Moon is the *Nidhana*; because men devoted to sacrificial acts abide there. *This is the Rājana Sāma interwoven in the Deities*; as the Deities are endowed with effulgence.—(1)

TEXT—**One who thus knows the** *Rājana* **as interwoven in the Deities reaches the same regions and the same majesty as these Deities, and also absorption into them; he attains the full life-span, lives gloriously and becomes great with off-spring and cattle, great in fame. His observance is that he should not decry the** *Brāhmaṇas*.—**(2)**

BHĀṢYA—The text mentions the reward that accrues to the man who knows this. He reaches—*i.e.*,—attains the *same regions*—similar regions—and the *same majesty*—greatness—as Fire and the other Deities; and *also absorption into them*,—that is, he occupies the same body as the Deities. The term 'or' should be regarded as understood here; the meaning being that he attains the same regions, *or* the same majesty etc., etc.; the exact character of the reward is dependent upon the nature of the disposition of the man concerned; and a combination of all these rewards is not possible.—The observance is that he should not decry the Brāhmaṇas;—is as much as the Vedic text has distinctly declared that "The Brāhmaṇas are the visible deities", the decrying of the Brāhmaṇas would mean the decrying of the Deities.—(2)

End of Section (20) of Discourse II

SECTION (21)

TEXT—**The Threefold Science is the syllable 'Hiṅ', these three regions are the *Prāstava*; Fire, Air, and Sun are the *Udgītha*; the Stars, the Birds and the Rays are *Pratihāra*; the serpents, the Gandharvas and the Pitṛs are the *Nidhana*.—This is the *Sāma* interwoven in all.—(1)**

BHĀṢYA—The Threefold Science is the syllable 'Hiṅ';—this section of the Threefold Science is dealt with immediately after the Sāma in the form of *Agni* and other deities, because the Veda has declared that the Threefold Science is the product of Agni and the rest.—This is the syllable 'Hiṅ', as it is the first step in the process of the performance of all one's duties—*These three worlds*,—which come next, as the product of the preceding,—are the *Prastāva*.—*Agni*—fire, and the rest are the *Udgītha*, on account of their superior importance.—*The stars and the rest* are the *Pratihāra*, because they are assembled together.—The Serpents and the rest are *Nidhana*—because the letter 'dha' is common (to the names '*Gandharva*' and '*Nidhana*').—There being no special name for this *Sāma*, it is called here by the generic name '*Sāma*'; *it is interwoven in all*;—'all' here stands for the Threefold Science and the rest; the sense is that the syllable 'Hiṅ' and other constituent factors of the Sāma are to be meditated upon as the Threefold Science and the rest.—In fact, even in the case of all the particular *Sāmas* described above, wherever the *Sāma* is spoken of as 'interwoven' in certain things, what is meant is that it is in the form of these things that the *Sāma* should be meditated upon; because the details of all acts become embellished and sanctified by what it is viewed as,—just as the Butter becomes embellished and sanctified by being looked upon.—(1)

TEXT—**One who thus knows this *Sāma* as interoven in all, becomes all.—(2)**

BHĀṢYA—The following is the reward accruing to one who knows the *Sāma* as pertaining to all things: *He becomes all* ; that is, he becomes the lord of all things.—If " becoming' all' were taken in its literal sense (and not figuratively in the sense of becoming the lord of all things), then there would be no possibility of receiving offerings from persons residing in the various quarters (as described in text 4, below].—(2)

TEXT—**To this effect there is this verse:—'That which is five-fold, by threes and threes,—there is nothing else higher than that.'—(3)**

BHĀṢYA—*To this Sāma effect, there is this verse* i.e. the *Mantra Text.*—Those that have been described as five-fold,—in five ways,—in the form the syllable 'Hiṅ' and the rest,—*by threes and threes*,—in the form of the 'Three-fold Science' and the rest,—than these five triads, there is nothing higher—greater or loftier ; beyond these there is nothing else, that is, nothing else exists, all things being included in those same.—(3)

TEXT—**One who knows this knows all ; all quarters carry offerings to him :—One should meditate upon the idea that 'I am all ; '—this is the observance ; yea, this is the observance.—(4)**

BHĀṢYA—One who knows the said *Sāma* as constituting, *all*, *knows all* ; that is, he becomes omniscient. *All quarters*,—i.e persons residing in all directions,—*carry*-present—*offerings*—gifts of enjoyment—*to him*.—*'I am all'*,—I am becoming all,—thus should he meditate upon the *Sāma* ; such is the observance for the said person.—The repetition is meant to indicate the end of the treatment of the *meditation of Sāma*.—(4)

End of the Section (21) of Discourse II

SECTION (22)

TEXT—**'Of the *Sāma*, I seek for what is high-sounding and beneficial to cattle',—this is the song sacred to *Agni*; the undefined one is sacred to *Prajāpati*; the well-defined one to *Soma*; the soft and smooth is sacred to *Vāyu*; the smooth and forcible to *Indra*; the heron-like is sacred to *Bṛhaspati*; the cracked is sacred to *Varuṇa*;—One should practise all these; he should avoid only the one sacred to Varuṇa.—(1)**

BHĀṢYA—In course of the treatment of the Meditation of *Sāma*, the text is going to expound the rewards accruing to the *Udgātṛ* priest from the particular forms of singing;—each form is connected with a definite result.—*High-sounding*—i.e. that whose sound or pitch is particularly high, like the bellowing of the bull,—'*Song*';—this is what is understood, (as qualified by the adjectives, 'high-sounding' and the rest);—this *song* is *of the Sāma*,—i e., related to *Sāma*; and *is beneficial to cattle.—It is sacred to Agni*;—i.e. Agni is its Deity;—such is the *Udgītha*—the *song*.—*'Such a song I seek for*,—ask for'—so thinks a certain sacrificer himself, or his *Udgātṛ*—Priest.—*Undefined*,—not discernible as resembling a well-known sound;—such sound is *sacred to Prajāpati*,—*Prajāpati* is its deity; and as being undefined, this is not a particular form of song. The *well-defined*—clear—*one is sacred to Soma*; that is, such song has *Soma* for its deity—*The soft and smooth*—song—is *sacred to Vāyu*; i.e. *Vāyu* is its deity.—The *smooth and forcible*—song with much effort,—is *sacred to Indra*.—The *heron-like*,—what is like the sound made by the heron,—is *sacred to Bṛhaspati*,—related to *Bṛhaspati*.—The song that is *cracked*—like the sound made by the cracked bell-metal,—is sacred to *Varuṇa*.—*One should practise all these*,—should make use of all these;—only he should *avoid that which is sacred to Varuṇa*.—(1)

TEXT—**'May I sing *Immortality* for the Deities'—thus should one sing;—'May I sing *Satisfaction* for the *Pitṛs*, *Hope* for Men; *Grass and Water* for animals, the *Heavenly Region* for the Sacrificer, *Food* for myself'—thus reflecting in his mind on all these, one should recite the eulogies with due care.—(2)**

BHĀṢYA—'*May I sing*—accomplish—*Immortality for the Deities*;—May I sing *Satisfaction* for the *Pitṛs*; *Hope*—i. e. Desires, the desired thing—*for men*;—*Grass* and *Water* for *animals*;—the *Heavenly Region* for the *Sacrificer*;—*Food for myself*;—*may I sing all these*!—*Reflecting* on—thinking of—all *these* in his *mind*, he should *recite* the *eulogies*, *with due care*,—regarding the pronunciation of *vowels*, *sibilants* and *consonants* and so forth.—(2)

TEXT—**All vowels are the very selves of *Indra*; all sibilants, of *Prajāpati*; all *Sparśa* consonants, of Death.—If any one should reprove one regarding vowels, he should tell him this—'I have taken refuge in *Indra*; He will answer thee'.—(3)**

BHĀṢYA—*All vowels*—the letter '*a*' and the rest,—are the *selves*—like the limbs of the body—of *Indra*,—i.e. of the Life-breath as tending to strength;—*all sibilants*, the letters '*śa*', '*ṣa*', '*sa*', '*ha*' and the rest,—are the *selves of Prajāpati*,—i. e. of *Virāṭ* or *Kaśyapa*;—all *Sparśa consonants*—'*Ka*' and the other consonants,—are the selves *of Death*.—When the *Udgātṛ* Priest knows this,—if some one were to *reprove him regarding vowels*—saying 'thou hast pronounced this vowel incorrectly',—he should say in answer—'*I have taken refuge*—shelter—*in Indra*—the Life-breath, the God,—while using the vowels; that same *Indra* will say all that has to be said; i.e. he will give thee the answer to what thou hast told me'.—(3)

TEXT—**If any one were to reprove him regarding the sibilants, he should say to him this—'I have taken**

refuge in *Prajāpati*; he will smash thee'.—If any one were to reprove him regarding the *sparśa* consonants, he should say to him this—'I have taken refuge in Death, he will scorch thee.'—(4)

BHĀṢYA—Similarly, *if anyone were to reprove him regarding the sibilants, he should say to him I have taken refuge in Prajāpati; He will smash thee*,—reduce thee to powder'.—*If anyone were to reprove him regarding the sparśa consonants,—he should say to him 'I have taken refuge in Death, He will scorch* thee—reduce thee to ashes'.—(4)

TEXT—**All vowels should be pronounced with loudness and strength (with the idea that) 'May I impart strength to *Indra*';—all sibilants should be pronounced as well-opened-out, neither swallowed nor thrown out, (with the idea) 'May I surrender myself to *Prajāpati*';—all *Sparśa-consonants* should be pronounced slowly, without jumbling (with the idea) 'May I withdraw myself from Death.'—(5)**

BHĀṢYA—Inasmuch as the vowels and the letters are the selves of *Indra* and other *Deities*,—*all vowels should be pronounced with loudness and strength*; the idea in the mind being 'May I impart strength to *Indra*'.—Similarly all *sibilants* should be *pronounced as well-opened out*,—i.e. with that effort which is technically called '*Vivṛta*', 'opened out',—*as neither swallowed*—kept within—*nor thrown out*,—sent out; with the idea '*May I surrender myself*—give myself up—to *Prajāpati*.—*All Sparśa-consonants should be pronounced slowly*—gently—*without jumbling*—without crowding them together—with the idea—'*May I withdraw myself from Death*'—gently, as people withdraw boys out of the water.—(5)

End of the Section (22) of Discourse II

SECTION (23)

TEXT—**There are three branches of Duty : Sacrifice, Study and Charity—constitute the *first* ; Austerity itself is the *second* ; the Religious Student resident in the teacher's house, constantly mertifying himself in the teacher's house, is the *third*.—All these attain the Blessed Regions ; one who rests firmly in Brahman attains immortality.—(1)**

BHĀṢYA—With a view to completing the injunction of meditation of the syllable '*Om*', the Text proceeds with the next section, beginning with the words '*There are three branches of Duty*'. It should not be thought that 'the final reward is obtained by meditating upon the syllable *Om*, in the form of *Udgītha* and other constituent factors of *Sāma* (as described in the foregoing sections)'. On the contrary, it is by meditating upon the syllable *Om* purely by itself that one obtains the final reward, *Immortality*, which cannot be attained by all the meditations of *Sāma* or by other (ritualistic) acts. It has, however, been introduced in the present context dealing with *Sāma*, for the purpose of eulogising it.

Three—Three in number—*are the branches of Duty*,—i. e. Divisions of Duty.—'What are they ?'—*Answer* I—(*a*) *Sacrifice*,—in the form of *Agnihotra* and other rites,—(*b*) *Study*,—the careful reading of the *Ṛk* and other Vedas, along with all the rules and regulations.—(*c*) *Charity*—making gifts outside the sacrificial altar, i. e. distribution of wealth according to one's resources among persons seeking for it. These three constitute the *first branch of Duty*,—[The meaning is that this is *one* branch, as is clear from] the meaning of the *second* and the *third*, and it does not mean that it is the 'first' in the sense of *initial step* ; in fact, the duties herein mentioned are all such as appertain

to the *Householder*, and thus the Householder, as fulfilling these duties, serves to indicate the *first Branch of Duty*. (represented by the Householder).—II—*Austerity itself is the Second*;—'Austerity' stands for the *Kṛcchra*, the *Cāndrāyaṇa* and other penances; one who keeps all these is the *Tāpasa*, *Ascetic*, or the *Wandering Mendicant* who has merely just reached the final life-stage, but has not yet *rested firmly in Brahman*; that such is the sense is indicated by the separate mention of '*one who rests firmly in Brahman*'. This is the *second Branch of Duty* (represented by the Ascetic).—III—*The Religious Student resident in the Teacher's House*,—i. e. one who is habitually residing with the Teacher,—constantly—i. e. throughout his life,—*mortifying himself*—i. e. crushing his body by means of fasts and penances. This is the *third Branch of knowledge*. The qualification 'constantly' indicates that this stage is represented by the *lifelong Religious Student*; as for the *ordinary* Religious Student, his studentship is for the definite purpose of studying the Veda, and hence such studentship could not take one to the '*Sacred Regions*.'

All *these three kinds* of persons—carrying on the prescribed duties in their respective life-stages (of the Householder, the Ascetic and the Life-long Religious Student) *attain the Blessed Regions*.—The meaning is that the persons carrying on the duties of the life-stages come to be such as enter the Blessed Regions.—

The one class of persons that remains unnamed is the *Wandering Mendicant*, the Renunciate, (the *Sanyāsī*) who is here indicated by the term '*one who rests in Brahman*,'—i. e. one who rests firmly in Brahman;—*he attains Immortality*,—which is entirely distinct from the said 'Sacred Regions', it stands for *absolute cessation of death*; this *cessation* of death is *absolute* not *relative*, like the 'Immortality' of the Deities; that this is so is clearly indicated by the fact that it has been

declared to be entirely distinct from the 'Sacred Regions'. —If '*Immortality* were only a higher degree of *Blessed Regions*,' then the Text would not have spoken of it as something distinct from the *Blessed Regions*. Thus, because it has been spoken of as clearly distinguished from the '*Blessed Regions*, it follows that what is meant is *Absolute Immortality*.

The introduction, in the present context, of the subject of the reward of the fulfilment of the Duties of the Life-stages is meant to eulogise the meditation of the syllable '*Om*' and it is not meant to mention the rewards that actually follow from the said fulfilment. If it were meant to eulogise the meditation of '*Om*', and also to mention the rewards actually following from the due fulfilment of the Duties of the Life-stages,—then there would be syntactical split. Hence the conclusion is that when the text speaks of *Immortality* as the reward of meditating on '*Om*', with reference to the duties of the Life-stages already known through ten *S'mṛti-texts*,—it only glorifies the meditation of '*Om*'. This is similar to the case of such an assertion as 'Service under *Pūrṇavarman* brings only food and clothing, while that under *Rājavarman* brings rewards equal to kingship'.—The syllable '*Om*' really is the 'true' the *Highest Brahman*, being, as it is, the representative (image, name) of this latter,—as declared in the *Katha-Upanisad*—'This syllable indeed is the Brahman, verily this syllable is the Highest', hence it is only right that Immortality should be the reward of meditating upon it.

Some people (the *Vṛttikāra*, acc. to *Ānandagiri*) offer the following explanation :—"What is meant by the assertion that 'all these attain the Blessed Regions' is that persons of all life-stages without any distinction, reach the *Blessed Regions* by the due performance of their duties, even without having attained the True Knowledge (of Brahman),

—and in this general assertion, there is no exception made in regard to the *Wandering Mendicant* (the Renunciate); in fact, for the Wandering Mendicant also, Knowledge, Restraints and Observances have been prescribed and all this constitutes 'Austerity' which has been placed, in the text in the second category in the words '*Austerity itself is the second*', where the term 'austerity' includes both the *Ascetic* and the *Wandering Mendicant*. Thus the meaning of the second clause also—'*One who rests firmly in Brahman attains immortality*'—*is that among the same said persons in all the four life-stages*, if any one '*rests firmly in Brahman*'—i.e. Meditates upon '*Om*'—he *attains immortality*; that such is the meaning is clear from the fact that all persons (in the four Life-stages) are equally entitled to it,—and that the 'firm resting in Brahman' has not been expressly precluded (from any one of the four Life-stages); and that it is quite within the capacity of all these persons to 'rest firmly in *Brahman*' (i.e. meditate on '*Om*', which represents *Brahman*) during the intervals of the performance of their duties (relating to their respective life-stages);—nor is the connotation of the term 'resting firmly in *Brāhman*' rigidly restricted by convention to the *Wandering Mendicant only*; like such ordinary words as 'Barley, Boar' and the like; as its use is based entirely upon the fact of 'resting in Brahman' (which is what it literally connotes); while words that have their use dependent entirely upon convention do not have their use dependent upon any such connotation of the term, (etymologically). Then again, it is possible for all men to 'rest in Brahman'. Thus then wherever this basis of the use of the term, 'resting firmly in Brahman', is present,—every one such person comes under the connotation of the term 'firmly resting in Brahman', and there is no reason for narrowing its connotation to the *Wandering Mendicant* alone; and hence it cannot be

right to so restrict it.—Further, *Immortality* cannot follow merely from entering into the life-stage of the *Wandering Mendicant*; for, if that were so, then there would be no need for True Knowledge (which alone can bring Immortality).—It might be argued that 'what leads to Immortality is True Knowledge *as accompanied by the life of the Wandering Mendicant*'.—But that cannot be right; because the duties relating to the other (three) life-stages are as important 'duties' as those relating to that of the *Wandering Mendicant*; hence if *Duty coupled with True Knowledge* be what brings Immortality, then that also applies equally to the Duties of all the life-stages (not to those of the *Wandering Mendicant* only). Nor is there any direct declaration to the effect that Final Liberation comes only to the *Wandering Mendicant* resting firmly in Brahman, and not to others. In fact the thesis of all the *Upaniṣads* is that Final Liberation follows from True Knowledge. Hence the meaning of the text must be that, from among persons duly performing the duties of their own life-stages, if any one 'rests firmly in Brahman', he attains Immortality.

This interpretation is not right; as there is clear incompatibility between the basic principle underlying 'Action' and that underlying 'True Knowledge'. For instance, all injunctions relating to *Action*—such as 'Do this', 'Do not do this',—proceed on the basis of such notions of diversity as those of the *Actor* and the Active Agencies, of the Action and of the *Result* of the Action; and all these diverse notions do not proceed from the scriptures, being found, as they are, in all living beings (and not confined to men only);—on the other hand, the basic principle underlying *True Knowledge* has its basis in such *scriptural* texts as 'Being, one, without a record', 'All this is Self alone', 'All this is Brahman alone',—and it does not appear until it has set aside all those common notions of *Action, Actor and Result*

on which the Injunctions of Action are based ; the reason for this is that there is complete incompatibility between the notion of diversity (on which all *Action* rests) and the notion of No-difference (Oneness—upon which *True Knowledge* rests). For instance, until the notion of *diversity* involved in the perception of 'two noons' due to darkness has been removed, there does not appear, even on the disappearance of darkness, the notion of the '*one* Moon'. And the reason for this lies in the fact that there is incompatibility between the idea based upon *Knowledge* and that based upon *Ignorance*. Such being the case, when the injunctions of Action have proceeded on the basis of the notion of *diversity*,—it is only when for a certain person this notion of *diversity* has been set aside by the notion of *unity* brought about by the force of such texts as 'One alone without a second', 'That alone is real, all diversity of modifications is unreal',—that such a person desists from all Action, for the reason that the very basis (of Action) has ceased to exist ; and it is only such a person who has thus desisted from all *activity* who is said to '*rest firmly in Brahman*' ; and such a person can be only the *Wandering Mendicant*, (Renunciate) ; it is impossible for any others to fulfil the said conditions.—Another person, whose notions of *diversity* have not ceased, always *sees*, *hears*, *thinks of* and *cognises* things as *different* (from himself and *diverse*), and always thinks in such terms as 'Having done this act, I shall acquire such and such a thing' ; and certainly one who thinks thus cannot be said to '*rest firmly in Brahman*' ; because his ideas are all false and wrong as pertaining to unrealities which owe their existence to mere modifications of speech [i.e. have no existence apart from the merely verbal one]. When the notion of *diversity* has been set aside as false, there is no possibility of any such notions of *means* and *objects* of cognition as are involved

in ideas like 'this is true', 'this should be done by him' or 'by me', just as for a man who is wise and knows the real nature of the sky, there is no possibility of the idea that 'the sky is dirty'.—If, even on the setting aside of the notion of *diversity*, a man were not to desist from Action and were to continue to act just as before the setting aside of the notions of diversity—then the text laying down the idea of *Unity* would become falsified ; and yet, the text declaring *Unity* must be regarded as valid and true, just like the texts prohibiting the eating of improper food and such acts ;—because all the *Upaniṣads* bear testimony to that (*Unity*).

It might be argued that " Under the above explanation, the Vedic Injunctions of Action become invalidated."

To this our reply is as follows :— This is not so ; the said injunctions would still continue to be valid, in relation to the man whose notions of *diversity* have not ceased ; just as the cognition during dream is quite real before waking.

" But the very fact that discriminating (wise) men would not perform the acts enjoined would strike at the very root of the validity of the injunctions of those acts."

Not so ; because we do not see any such invalidation of the *injunctions of prospective Acts* ; these acts are enjoined as to be done by persons desiring particular rewards (such as wealth, offspring and the like) ; and these are not performed by certain wise persons who entertain no such desire on the strength of such texts as 'This hankering after desires is not to be commended',—and yet this non-performance by these men does not invalidate the injunctions of those Prospective Acts ; in fact the acts are only performed by those persons who are still entertaining the desire for such rewards. Similarly, if actions are not performed by those 'resting in Brahman' and knowing *Brahman*,—that does not invalidate

the injunctions of the actions; in fact, they continue to be duly performed by persons who have not yet attained the knowledge of *Brahman*.

Says the opponent—"(According to you also) even for *Wandering Mendicants*, there is no cessation of such activities as are involved in Begging for Food and the like;—in the same manner for the Householder and persons in the other life-stages—even after they have acquired the knowledge of *Unity*, there need be no cessation of such acts as the *Agnihotra* and the like."

Not so; because when we are considering the validity of certain sources of knowledge, the citing of an instance of human activity cannot prove anything. For example, though the act of *killing* has been prohibited by the text 'One should not encompass the death of any man',—the mere fact of some one having been found to have done the Killing does not lead the wise man who has no hatred for any body to do the act of *killing* (merely on the strength of the example of the man who has been found to have done the *killing*). In fact, when the notion of diversity which is the very basis of the injunction of actions, has been set aside (for the wise man), there is nothing to urge the man to the performance of the *Agnihotra* and such acts;—in the case of the *Renunciate* begging for food, the necessary urge comes from hunger and such other bodily needs.

"In the case of the *Agnihotra* also, there would be the urge coming from the *fear of sin* (involved in the non-performance of a prescribed act)."

Nor so, we reply. Because the injunction of the said acts concerns and is applicable to only such persons as are still tied to the notions of *diversity*; we have already explained that only such persons are entitled to the performance of Actions as are still tied to the notions of *diversity*, which

notions they have not yet got rid of; and it is only when a man is entitled to the performance of an act that its non-performance by him entails sin, and not when the man has ceased to be so entitled; for example, the *Householder* does not incur sin by the non-performance of the duties laid down specifically for the *Religious Student*.

"If that be so, then each and every man, in his own particular life-stage, could be a *Renunciate* as soon as the *notion of Unity* would dawn upon him."

Certainly not; because (in the other life-stages) there is no cessation of that much of the *notion of diversity* as is involved in the idea of *owner* and *owned* (which persists throughout the three earlier life-stages); and that it so persists is indicated by the very nature of those life-stages, which are meant for the performance of acts, as is clear from such Vedic texts as—'May we perform acts' and the like.—From this it is clear that it is only the Renunciate, who is entirely devoid of all ideas of *owner and owned*, who can be regarded as the *Wandering Mendicant*; not so the *Householder* and other persons.

"When the injunction of the *notion of Unity* has brought about this *notion of Unity*, it has (*ex hypothesi*) set aside the *notion of diversity* based upon the injunctions of *actions*,—and as a necessary consequence of this, there can be no possibility of such acts for the *Wandering Mendicant* as the keeping of observances and restraints etc. prescribed for him."

Not so, we reply. Because the keeping of such observances and restraints is quite possible for the *Wandering Mendicant* who may, for the time being, have deviated from the notion of Unity on account of Hunger and such other physical needs; specially as the observances and restraints are for the purpose of *desisting from activity* (and not of *doing*

any positive act). Nor does the keeping of the observances and restraints involve recourse to activity that has been prohibited (for the *Wandering Mendicant*); because the prohibition relates to the man before he has realised *Unity*. Because a man has fallen into the well, or in a thorn-thicket at night,—it does not follow that he should fall in it even after sunrise.

From all this it follows that the only person who can be regarded as '*resting in Brahman*' is the *Renunciate*, the *Wandering Mendicant*, who has turned his back upon all Actions.

It has been argued (by the *Vṛttikāra*) that "the blessed regions are for *all persons*, even those who are devoid of *True Knowledge*";—this is quite true; but it is *not* true that "the term *Austerity* includes the *Wandering Mendicant* also". —"Why"—Because the character of '*resting in Brahman*' can belong to the *Wandering Mendicant* only, as it is he alone who remains unmentioned in the text so far; as we have already explained above. Another reason for this lies in the fact that, for the man who has attained the *Knowledge of Unity*, *Austerity* also ceases; just like *Agnihotra* and other acts. It is only for the man still beset with notions of diversity that there can be need for the performance of Austerities.

This same reasoning also serves to set aside the views that (*a*) "the *resting in Brahman* may appear during the intervals of ritualistic performance", and (*b*) that "there is no exclusion by any Vedic Text of the possibility of *resting in Brahman* (for persons other than *Wandering Mendicants*)." Our view is that it is only when the man has attained True Knowledge that, on desisting from all activity, he can become a *Wandering Mendicant*;—and this disposes of the argument (urged against us) that (under our view) the acquiring of knowledge becomes entirely futile.

Then again, it has been argued that "like the terms 'barley' and 'boar', the term '*resting in Brahman*' has not got its connotation restricted by convention, to the *Wandering Mendicant* only."—This has been already answered by us, by proving that the character of '*resting in Brahman*' can possibly belong only to the *Wandering Mendicant*, not to any one else.

It has been argued that "words whose connotation is fixed by convention do not depend upon any other considerations (as those of etymology and the like)".—But that is not right. Because we find many such words as (*a*) 'Householder' (*Gṛhastha*), (*b*) 'Wood-cutter' (*Takṣā*) (*c*) 'Wandering Mendicant' (*Parivrājaka*) and the like; as a matter of fact, even all these terms have their connotations dependent upon (*a*) *the act of living in the House*, (*b*) *the act of wood-cutting*, and (*c*) *the act of wandering about in search of food* (which acts are etymologically signified by the terms); and yet they are found to have their connotations fixed by convention, as applying to persons in the two life-stages (of *Householder* and of *Wandering Mendicant*) and to a particular caste, that of the *wood-cutter*. But it does not follow from this that those terms are applicable anywhere and everywhere where the said conditions may be present [i. e. by merely *living in house* one does not become a *Householder*, nor does he become a *Wandering Mendicant* merely by wandering about in search of alms]; because such is not the recognised connotation of the terms. Similarly in the case in question also, the term '*resting in Brahman*' can, in the present context, have its connotation restricted to the person who has desisted from all actions and their agencies and has become a *Wandering Mendicant*, i.e. the Renunciate who has entered upon the final life-stage, and is technically called '*Paramahamsa*'. That this is so is indicated by the mention of the principal reward of *Immortality* accruing as to him.

From all this it follows that it is this '*Wandering-Mendicancy*' that is meant by the Veda (as leading to Immortality), and not that in which people take to the *Sacrificial Thread*, the *Tripple-Stick*, the *Water-Pot* and the rest; that this is so is also shown by such Vedic texts as "With shaven head, with no belongings and no attachment etc." To the same end there are such Vedic Texts as the following in the *S'vetāsh-vatara-Upaniṣad*–'The Highest sacred place is for those who are above the ordinary life-stages,'—and in such *Smṛti Texts* as 'Without praise, without obeisances, etc.'; so also in such *Smṛti-Texts* as—'It is for this reason that Renunciates, seeing through the end of things, do not perform actions.'—'Hence one knowing Dharma, should be without differentiating marks, or with unobtrusive marks', etc., etc,

The 'renunciation of Action' which is propounded by the *Sāṅkhyas* is wrong; inasmuch as they admit the reality of such distinctions as between 'Action', 'Active Agency' and 'Results.'

Similarly, the theory of 'Void' (Nihilism) propounded by the *Bauddhas*, and the consequent denial of the 'Active Agent', (as the performer of Action)—are not right; as they admit the reality of the person who holds the said theory.

Then, there is the theory based upon sheer laziness that 'One should not perform actions'. This also is not right, because for such people the notion of the 'Active Agent' has not been set aside by any valid source of knowledge.

From all this it follows that it is only when on the strength of the Vedantic Texts, one has reached firm conviction regarding *Unity*, that he reaches the real 'Renunciation of Action' which constitutes the stage of the *Wandering Mendicant* and that of '*Resting in Brahaman*'. From this also it follows that if, in a certain case, a Householder has attained the knowledge of unity (and thereby set

aside all notions of diversity) he also naturally attains the position of the *Wandering Mendicant.*

Objection :—" Such a Householder, taking to the life of the *Wandering Mendicant*, would incur the sin of destroying his Fires,—as declared in the *Smṛti texts*—"One who destroys his fires becomes the murderer of the bravest among deities".

Not so, because in such a case, the fire becomes destroyed by its own destiny; in fact, the fire becomes destroyed by itself as soon as the conviction of *Unity* is realised ; as declared in the *S'ruti Texts*—'The *fireness* of the fire has disappeared etc,, etc.'—Hence by taking to the life of the *Wandering Mendicant*, the Householder does not incur any sin. —(1)

BHĀṢYA—The text next describes that (Being or Entity) by resting in which one attains *Immortality.*

TEXT—**Prajāpati brooded upon the Regions ; from these, thus brooded upon, the Threefold Science issued forth. He brooded upon this, and from this, thus brooded upon, issued the syllables** '*Bhūḥ*', '*Bhuvaḥ*' *and* '*Svaḥ.*' **—(2)**

BHĀṢYA—*Prajāpati i.e,, Virāt or Kashyapa* thought of the *Regions*; and in order to get at the essence of these Regions, He brooded over them,—continued to think of, reflect upon, them.—*From these, thus brooded upon, the Threefold Science issued forth,*—as the essence of the Regions ; that is, the said Science became revealed to the mind of *Prajāpati.—He brooded upon* the Science etc., etc., as before ;—and from the Science, *thus brooded upon*, the following syllables issued—' *bhūḥ* ', ' *bhuvaḥ* ' and ' *svāḥ* ',— which are called ' *Vyāhṛtis.*'—(2)

TEXT—**He brooded upon these ; from them thus brooded upon, issued the syllable** '*Om*'; **just as all**

leaves are permeated by the stalk, so is all Speech permeated by the syllable 'Om'. The 'Om' syllable is all this,—yea, the syllable 'Om' is all this.—(3)

BHĀṢYA—He *brooded over* the said syllables; *from them, thus brooded upon, issued the syllable 'om'*, and this is *Brahman*.—The rest describes what this is like:—*Just as all leaves*,—all parts of the leaves,—*are permeated*—pierced, i. e. pervaded—by the stalk—the twig to which the leaves hang,—*so*, in the same manner *is all Speech*—all words—*permeated by the syllable 'Om'*, which is *Brahman*, the very image of the Supreme Self; as declared in such Vedic texts as—'The letter *A* is all speech'. Every name is a mere evolute of the Supreme Self; hence all *this is the syllable 'Om.'*—The repetition is meant to indicate the importance of the declaration.—The description of the origin of the Regions and other things serves the purpose of eulogising the syllable 'Om.'—(3)

End of Section (23) of Discourse II

SECTION (24)

BHĀṢYA—In course of the treatment of *Meditation on Sāma*, the Text has precluded the possibility of the notion that the syllable 'Om' is an auxiliary to Ritualistic Acts, and has raised its position to a high level by describing it as the image of the Supreme Self and as the means of attaining immortality. It now proceeds to expound the ramifications of *Sāma, Homa and Mantra*, as constituents of the *Sacrificial Act* which forms the subject-matter of the Discourse.

TEXT—**The Teachers of Brahman declare that the 'Morning Extraction' appertains to the *Vasus*, the 'Midday Extraction' to the *Rudras*, and the 'Evening Extraction' to the *Ādityas* and the *Viśvedevas*.—(1)**

BHĀṢYA—*The Teachers of Brahman declare* that what is known as the 'Morning Extraction' *appertains to the Vasus*; which means that this Region (Earth) connected with the 'Morning Extraction' is held in sway by these Lords of the Extraction (the *Vasus*).—Similarly the region of the Sky is held in sway by the *Rudras* who are Lords of 'Midday-Extraction'. Similarly the third region is held in sway by the *Ādityas* and *Viśvedevas* who are Lords of the 'Evening Extraction'.—Thus then there is no Region left for the Performer of Sacrifices.—(1)

TEXT—**Where then is the Sacrificer's Region? If one does not know this, how can he perform (the Sacrifice)? If he knows it, he should perform (it).—(2)**

BHĀṢYA—For the above reason, the question arises—*When then* is *the Region for the Sacrificer*,—for attaining which, he performs the sacrifice? The sense of the question is that there is no Region for him.—In view of the Vedic Text—'One who performs a sacrifice does so for the purpose of attaining a Region',—if there is no Region for the Sacrificer, then if one who performs the sacrifice does not know the means of making the Region his own,—such means consisting in the knowledge of the ramifications of *Sāma, Homa and Mantras*,—he is ignorant; and being ignorant, how could he perform a sacrifice? That is to say, in no way could he ever become a *sacrificer*.—The purpose of all this is to eulogise the knowledge of *Sāma* and the sacrificial details, and it does not mean that the performance of the sacrifice is forbidden for one who knows merely the sacrificial ritual and is ignorant of the aforesaid *Sāma* and the rest. For if the sentence were taken as eulogising the knowledge of *Sāma* and the rest, and also as forbidding the performance by the ignorant,—then there would be a syntactical split. Further, in the section dealing with *Uṣasti-Chākrāyaṇa* we

have already explained that the performance of sacrifices is permissible for the ignorant also.—On the other hand, *if he knows the Sāma* and other means, as are going to be described;—he *should perform* the sacrifice—(2)

TEXT—**Before the commencing of the 'Morning Chant', sitting behind the *Gārhapatya Fire*, and facing the North, he sings the Sāma sacred to the *Vasus*.—(3)**

BHĀṢYA—The text proceeds to expound what it is that should be known by the Sacrificer;—*Before*—prior to—the *commencing*—beginning—of the *'morning chant'*, *sitting behind*—at the back of—*the Gārhapatya Fire*,—and facing *the North*—he sings the *Sāma sacred to the Vasus*,—i. e. that of which the *Vasus* are the presiding deity.—(3)

TEXT—**'Open the gate of the Region, so that we may look upon Thee, for the purpose of attaining kingdom'.—(4)**

BHĀṢYA—O Fire, *open the door* of the Region of the Earth,—i. e. for attaining this Region:—through that Door, we may look upon Thee,—*for this purpose of attaining kingdom*.—(4)

TEXT—**Then he pours the libation (saying)—'Adoration to *Agni*, dwelling on the earth, dwelling in the Region. Secure the Region for me, the Sacrificer! That would be the Sacrificer's region to which I would go.'—(5)**

BHĀṢYA—*Then*, after the above,—he pours the libation (in the fire)—with this *Mantra*.—'*Adoration to Agni*, we bow down to Thee—Thou who art *dwelling on the Earth, and dwelling in the Region*,—i.e, dwelling in the Earthly Region! *Secure—obtain*—for *me, the Sacrificer—the Region*; that would be the Sacrificer's Region to which I would go.—(5)

TEXT—**Herein, the Sacrificer, after the lapse of his life-span, (says)—'*Svāhā*! Remove the bolt', and saying**

this he stands up, and the *Vasus* offer to him the 'Morning Extraction'—(6)

BHĀṢYA—*Herein*—in the said Region,—*the Sacrificer*, after *the lapse of his life-span*,—i. e. on death,—pours the libation, saying '*Svāhā*! *Remove*—take out—*the bolt*—the bar to the entrance to the Region';—having recited this *Mantra*, he *stands up*.—By all these means the Region connected with the 'Morning Extraction' becomes secured from the *Vasus*; hence these *Vasus* offer the 'Morning Extraction' to the Sacrificer.—(6)

TEXT—**Before the commencement of the 'Midday Extraction', sitting behind the *Agnīdhrīya Fire*,—and facing the North, he sings the *Sāma* sacred *to the Rudras*.—**

'Open the door.....for sovereignty of the Sky .....(7)-(8)—

BHĀṢYA—*Similarly, sitting behind the Agnīdhrīya Fire*,—i. e. the *Dakṣiṇāgni*,—and *facing the North*, he sings the *Sāma sacred to the Rudras*, i.e. the *Sāma* of which the *Rudras* are the Deity,—for the purpose of attaining *Vairājya*, (*sovereignty of the Sky*).—(7-8)

TEXT—**Then he pours the libation, (saying)—'Adoration to Vāyu, dwelling in the Sky, dwelling in the Region! Secure the Region for me, the Sacrificer'.—That would be the Sacrificer's Region to which I would go!'—(9)**

Herein the Sacrificer, after the lapse of his life-span, says '*Svāhā! Remove the bolt*', and saying this, he stands up and the *Rudras* offer to him the 'Midday Extraction'. —(10)

BHĀṢYA—*Dwelling in the sky* etc., etc.,—as above. —(9-10)

TEXT—**Before the commencement of the Third Extraction, sitting behind the *Āhavanīya Fire*, and facing the North, he sings the *Sāma* sacred to *Āditya* and that sacred to the *Viśvedevas*.—(11)**

'Open the door..... for sovereignty over Heaven.'—(12)

This to the *Ādityas*. The following to the Visvedevas—'Open the door..... for supreme sovereignty'.—(13)

BHĀṢYA—Similarly, sitting behind the *Āhavanīya Fire* facing the North, he sings the *Sāma sacred to Āditya*—i. e. the *Sāma* of which *Āditya* is the deity,—and also the *Sāma* sacred to the *Viśvedevas*,—for the purpose, respectively, of acquiring 'sovereignty over Heaven' and 'supreme sovereignty.' —(11, 12, 13)

TEXT—**Then he pours the libation, (saying)—'Adoration to the *Ādityas* and to the *Viśvedevas*, dwelling in Heaven and dwelling in the Region! Secure the region for me, the Sacrificer'.—(14)**

'That would be the Sacrificer's Region, to which I would go.'—Herein the Sacrificer, after the lapse of his life-span, says—'*Svāhā* Remove the bolt'; and saying this, he stands up.—(15)

BHĀṢYA—*Dwelling in Heaven* etc., etc.;—the rest is as before; the only difference is that the forms '*bindata*' and '*apahata*' are in the plural number (on account of the deities addressed being many in number).—All this is to be said by the Sacrificer, as is clearly indicated by the expressions '*etāsmi*', ('I would go') and '*Atra Yajamānaḥ*' ('Herein the Sacrificer').—(14, 15)

TEXT—**The *Ādityas* and the *Viśvedevas* offer to him the 'Third Extraction'.—He, verily, knows the measure**

of the Sacrifice who knows this,—yea, who knows this.—(16)

BHĀṢYA—*He* i.e. the Sacrificer who knows the *Sāma* and the details as described above, *knows the measure*—the real nature—*of the Sacrifice*, as described; *Who knows this, yea, who knows this*'—the repetition is meant to indicate the end of the Discourse.

End of the Section (24) of Discourse II

DISCOURSE III
MEDITATION OF THE SUN

SECTION (1)

BHĀṢYA—At the outset of the third Discourse beginning with the words *Āsau vā Āditya*ḥ, '*This sun verily*', we set forth the connection (between the two Discourses, II and III) :—At the close of the immediately preceding Discourse (II), it has been said—'*One who knows the measure of the Sacrifice etc.,*' and there have been expounded the ramifications of *Sāma, Homa and Mantras*, as appertaining to Sacrifices, and as forming part of Sacrifices and thereby bringing about particular results. It is the Sun who shines with brilliant effulgence and represents the embodiment of the successful accomplishment of all Sacrifices; it is the Sun who representing the fruition of the actions of all animate beings, is the visible sustainer of all. For these reasons, it is only right and proper that after the exposition (at the close of Discourse II) of the 'Sacrifice' we should expound the meditation upon the Sun who is the summation of the results of all Sacrifices, as leading to the fulfilment of the highest of all purposes of men.—With this intention, the Text proceeds with the next Discourse.—

TEXT—'*Om*'! **This Sun verily is the Honey of the Deities ; of this, Heaven is the curved-beam, the Sky is the hive and the Rays are the eggs.—(1)**

BHĀṢYA—*This Sun verily is the Honey of the Deities* etc.—The Sun is called the 'honey', '*Madhu*', of the Deities because He delights them, and hence is *like* Honey. It is going to be described later on how embodying the results of all sacrifices, the Sun is a source of delight to the *Vasus* and other Deities.—The Text next explains in what way the Sun is *like* Honey.—*Of this*—Honey in the shape of the Sun,

the *Heaven* is what the *curved-beam* is for the Bee-honey; as a matter of fact, the Heaven appears like a curved surface. *The Sky is the Hive*,—the Sky appears to be hanging by Heaven, just as the Hive hangs by the roof-beam; and through this similarity to the Bee-hive, the Sky is likened to the Hive; and also because the Sky is the abode of the Sun, just as the Hive is the container of the Honey.—'*The Rays etc.*'—The Earth's moisture absorbed by the Sun's rays, is what is known as *water* in the kingdom of Heaven; and as this moisture is contained in the rays which are contained in the hive-like Sky, it has the appearance of Eggs deposited therein, like the Eggs of the Bees; they are spoken of as 'Eggs' in the sense of being *like Eggs*; resembling the eggs of the Bees contained in the Bee-hive.—(1)

TEXT—**Its Eastward rays are the eastern honey-cells; the *Ṛk-verses* are the honey-producers; the *Ṛgveda* is the flower; and those waters are the nectar; or those same *Ṛk-verses*.—(2)**

BHĀṢYA—*The Eastward rays*—the rays flowing towards the East—of the Sun—who is the Honey in the Honey-hive,—*are the Eastern honey-cells*—the *cells*, holes, containing the honey;—these are called 'Eastern' in the sense that they *flow outwards*.—*The Ṛk-verses are the honey-producers*,—inasmuch as they 'produce the honey', which is *red* and is contained in the Sun; as the bees extract the juice from flowers and produce honey; and the *Ṛgveda* which contains the *Ṛk-verses is like the flowers* which contain the Honey. Inasmuch as the name '*Ṛgveda*' is applied to the collections of *Ṛks and Brāhmaṇas*, which are mere words, there cannot flow from these any such juices or effects (like Honey) as could be tasted (enjoyed); hence the term '*Ṛgveda*' here should be taken as standing for the *Acts* prescribed in the *Ṛgveda*; as it is only from these *acts* that there can flow

honey-like results. Just as the bees produce honey out of the juices extracted from flowers,—so the *Ṛk-verses* produce 'honey' out of the waters (results) extracted from the Acts (which are thus like flowers), "What are those *waters?*"—The offerings consisting of *Soma-juice, Butter and Milk,* which are thrown into the fire at sacrificial performances; and these, on fruition, become *Nectar*; i.e. they lead to immortality; and being extremely juicy, they become *waters.—Or those same Ṛk-verses,*—extracting the juice—like the bees extracting the juices from flowers,—(are themselves the *nectar*).—(2)

TEXT—**They pressed this *Ṛgveda.* From it, thus pressed, there proceeded its Essence, in the form of fame, resplendence, efficient sense-organs, strength and eatable food.—(3)**

BHĀṢYA—*They pressed*—exerted pressure upon—*this Ṛgveda*—i.e. the Sacrificial Act prescribed in the *Ṛgveda*, which is like the flower (from which Honey is extracted). It is only right that when the Act is performed with the *Ṛk-verses* used as *Mantras* equipped with such '*S'āstra*' (Recitation) and other details, it gives out the Essence which is productive of Honey; just as it is only when the flowers are sucked by bees that Honey is produced.—This is explained by the words—'*From it—thus pressed etc.*'—*Question*—What is that 'Essence' which is described as proceeding from the pressure exerted by the bees in the shape of the *Ṛk-verses*?" —*Answer* :—*Fame*- reputation, —*resplendence*—effulgence of body,—*efficient sense-organs*—equipment of virile organs free from all weaknesses,—*strength*—power,—and *eatable food,*—food that is eatable, by the daily use of which the deities continue to live ;—this was the *Essence* that proceeded out of Action in the shape of Sacrifices.—(3)

TEXT—It flowed out; it went round the Sun; this is what appears as the red colour in the Sun.—(4)

BHĀṢYA—*It*—all this, beginning with *Fame* and ending with *eatable food*,—*flowed out*—went forth copiously;—having flown out, it went round the Sun,—went by the side of the Sun, to the East of it.—Sacrificial acts are done by men with a view to obtaining such results as *Fame* and the like, with the idea that 'I shall eat the Honey in the shape of the accumulated results of actions, as treasured in this Sun'; just as cultivators take to agriculture (for the purpose of securing articles of food)'.—This is now exemplified in a visible form—*This is what* etc., etc.—What is it?—It is what is seen as the *red colour* in the rising Sun.—(4)

End of Section (1) of Discourse III

SECTION (2)

TEXT—**Its Southward rays are the southern honey cells; the *Yajuṣ-verses* are the honey-producers; the *Yajurveda* is the flower;—those waters are the nectar.—(1)**

BHĀṢYA—*Now, its southward rays etc., etc.*; just as before.—*The Yajuṣ-verses are the honey-producers*,—those that are used at Actions prescribed in the Yajurveda—just like the honey-producing bees,—as before.—The action prescribed in the *Yajurveda* has the same character as the flower, and hence it is spoken of as being the 'flower'.—*Those waters*—in the shape of the *Soma* and the rest—*are the nectar*.—(1)

TEXT—**Verily these *Yajuṣ-verses* pressed this *Yajurveda*; from it, thus pressed, there proceeded its essence, in the form of fame, resplendence, efficient sense-organs, strength and eatable food.—(2)**

It flowed out; it went round the Sun; this is what appears as the white colour in the Sun.—(3)

BHĀṢYA—*These Yajuṣ-verses pressed this Yajurveda* etc.,—all as before.—This 'Honey' is seen as *the white colour* in the Sun.—(2-3)

End of Section (2) of Discourse III

SECTION (3)

TEXT—**Then, its Westward rays are its western honey-cells; the *Sāma-verses* are the honey-producers; —the *Sāmaveda* is the flower;—those waters are the nectar.—(1)**

Verily these *Sāma-verses* pressed this *Sāmaveda*; from it, thus pressed, there proceeded its essence, in the form of fame, resplendence, efficient sense-organs, strength and eatable food.—(2)

It flowed out; it went round the Sun;—this is what appears as the black colour in the Sun.—(3)

BHĀṢYA—*Its western rays etc., etc.*,—as before—The 'Honey' proceeds from the *Sāma*.—This is *the black colour, in the Sun*.—(1-3).

End of Section (3) of Discourse III

SECTION (4)

TEXT—**Then, its Northward rays are its northern honey-cells:—The *Atharvāṅgirasas* are the honey-producers;—the *Itihāsa-Purāṇa* are the flower;—those waters are the nectar.—(1)**

These *Atharvāṅgirasas* pressed this *Itihāsa-Purāna*; from it, thus pressed, proceeded its essence in the form of fame, resplendence, efficient organs, strength and eatable food.—(2)

It flowed out ; it went round the Sun ; this is what appears as the very black colour in the Sun.—(3)

BHĀṢYA—*Then, its Northern rays etc.*, etc., etc.—as before. *Atharvāṅgirasas*—are the mantra-texts seen by (revealed to) *Atharvan—Aṅgiras* ; these, as used at sacrificial acts, are the *honey-producers. Itihāsa-Purāṇa are the flowers* ;—the use of *Itihāsa-Purāṇa* is well-known as to be made as part of the *'Pāriplava-nights'* at the *Aśvamēdha sacrifice.—This honey is what appears as the* very *black colour in the Sun*—i.e., that which is extremely black.—(1-3)

End of Section (4) of Discourse III

SECTION (5)

TEXT—**Then, its upward rays are the upper honey-cells ; the esoteric teachings are the honey-producers ; *Brahman* itself is the flower ; those waters are the nectar. —(1)**

These esoteric teachings pressed this Brahman ; from it, thus pressed, proceeded the essence, in the shape of fame, resplendence, efficient sense-organs, strength and eatable food.—(2)

It flowed out ; it went round the Sun ; this is what appears as scintillating in the centre of the Sun.—(3)

BHĀṢYA—*Next, its upward rays* etc., etc.,—as before. —*Esoteric* — secret, undisclosable, — *teaching*—concerning the gateway to the regions, as also the meditations relating to the various factors of the Sacrificial Act.—These are *the honey-producers.—Brahman itself*—which stands here for what is named *'Om'*, as indicated by the context which deals with *Word,—is the flower.*—The rest is as before.—*This honey is what appears*—to the man who looks at it intently,—*to be scintillating*—quivering—in the *centre of the Sun.*—(1-3)

TEXT—**These indeed are the Essence of the Essences ; The *Vedas* are the Essences, and they are the Essence of these ; these indeed are the Nectar of Nectars ; the *Vedas* are the Nectars, and these are the Nectar of these.—(4)**

BHĀṢYA—*These*—the red and the other colours described above—*are the Essence of the Essences.—Of what Essences ?—The Vedas are the Essences*—having flown out (so to say) of the Regions ; of these 'Essences' (in the shape of the Vedas),—when they appear in the form of *Action.*—the Red and other colours are the Essence,—i.e., the innermost Pith.—Similarly, *these are the nectar of the nectars.—The Vedas are the nectars,* because they are eternal ; of these Vedas,—the *Red* and other colours are the Essence.—The assertion that 'These are the Essence of the Essences ete., etc.,' is meant as a praise of the Sacrificial Act, the praise being that the Act is so fruitful that it brings about such excellent results.—(4)

End of Section (5) of Discourse III

SECTION (6)

TEXT—**That which is the first nectar, upon that the *Vasus* live, through the lead of *Agni.* Verily, the deities do not eat nor do they drink ; they are satisfied by merely looking upon this nectar.—(1)**

BHĀṢYA—*That which is the first nectar*,—in the shape of the Red colour in the Sun,—upon that live the *Vasus*,—who are the masters of the 'Morning Extraction',—*through the lead of Agni*,—that is, with *Agni* as their leader, they live upon that nectar.—The statement that 'the Essence becomes eatable food' is likely to give rise to the idea that the *Vasus* eat the nectar as one eats morsels of food ; hence the text proceeds to preclude such a notion—*Verily, the Deities*

do not eat, nor do they drink.—Then how is it said that *they live upon* the nectar ?—It means only this that *they are satisfied by looking upon*—perceiving by all the organs of perception,—*the said nectar*,—in the shape of the *Red Colour.* —That *perception through all organs* is what is meant by *'seeing'* here is indicated by the fact that the act of *looking* stands for *apprehension* through all means of apprehension.

Objection.—"The expression used is 'by *looking upon the Red Colour*' ; then how can the said colour be the object of perception through all organs of perception ?"

Answer :—There is no force in this. Because ' fame ' and other things mentioned are accessible to the auditory and other organs ; for instance, *Fame* is perceptible by the auditory organ; *Resplendence* is perceptible by the visual organ; the *Efficient Sense-organ* is the efficiency of organs inferred from its apprehension of perceptible things ; *Strength*, is power, physical energy, vigour;—*Eatable food*—is what is eaten day after day and conduces to the continuance of the body;—*Essence* is what consists of all these,—on seeing which all the deities become satisfied ; which means that they become satisfied on perceiving all these through their organs of perception ; depending upon the Sun, they are free from all such bodily defects as evil odour and the like,—(1)

TEXT—**They retire into this colour ; they rise from this colour.—(2)**

BHĀṢYA—The question being—Do the Deities there remain idle, living upon the nectar ?—The answer is—No ; what happens is that *they retire into this colour* ; that is, with reference to the said colour, they feel that it is not the occasion for their enjoyment, and hence they retire within it,—i.e., they remain neutral.—When the time comes for the enjoyment of the said nectar, then, out of this nectar—i.e.

for the sake of this said nectar,—*out of this colour, they rise*, i. e., they become vigorous. Even in the ordinary world it is found that there is no enjoyment for persons who are idle, lacking energy and not doing anything.—(2)

TEXT—**One who knows this nectar thus becomes one of the *Vasus*, and through the lead of *Agni* becomes satisfied by looking upon this nectar; he retires into this colour and rises for this colour.—(3)**

BHĀṢYA—*He who knows this nectar thus*—as described above—in the shape of the *Ṛk*, the *Honey*,—its *being pressed*,—the preservation of its *Essence*,—the flowing of Honey—out of the Actions prescribed in the *Ṛgveda*, as the flower,—its passing *round the Sun*,—its *Red* colour,—the fact of the nectar being located in the Bee-hive in the shape of the Eastern rays,—the fact of its being enjoyed by the *Vasus*,—the unification of the person knowing this with the —*Vasus*,—and through *Agni* as leader, this person being satisfied by merely looking on, rising on the occasion of their enjoyment, and retiring on the lapse of that occasion;—he who knows all this, enjoys all this, just like the *Vasus*.—(3)

TEXT—**As long as the Sun rises in the East and sets in the West, so long does he attain sovereignty of the *Vasus*, the kingdom of Heaven.—(4)**

BHĀṢYA—It is now described for how long the knowing person lives upon the said nectar;—*As long as the Sun rises in the East*,—in the Eastern quarter,—*and sets in the West*,—so long is the time of enjoyment for the *Vasus*; and so long does the man *attain the sovereignty of the Vasus, the kingdom of Heaven*,—that is, he goes round to that position. He is not like the mere *Ritualist* (without knowledge) who resides (after death) in the Moon, dependent upon others, treated by the deities as their 'food'; the

knowing man, in fact, attains sovereignty and the kingdom of Heaven.

End of Section (6) of Discourse III.

SECTION (7)

TEXT—**That which is the *second* nectar, upon that the *Rudras* live, through the lead of *Indra*. Verily, the Deities do not eat, nor do they drink; they are satisfied by merely looking upon this nectar.—(1)**

They retire into this colour; they rise from this colour.—(2)

One who knows this nectar thus becomes one of the *Rudras*, and through the lead of *Indra* becomes satisfied by looking upon this nectar; he retires into this colour and rises from this colour.—(3)

As long as the Sun rises in the East and sets in the West,—and twice as long does it rise towards the South and sets towards the North,—so long does the man attain sovereignty of the Rudras, the kingdom of Heaven.—(4)

BHĀṢYA—*That which is the second nectar, or that the Rudras live* etc., etc.,—as before.—*As long as the Sun rises in the East and sets in the West,—twice as long does it rise towards the South and set towards the North,—this is the direction of the Rudras' experience.*—(1-4)

End of Section (7) of Discourse III.

SECTION (8)

TEXT—**That which is the *third* nectar, upon that the *Ādityas* live; through the lead of *Varuṇa*. Verily, the Deities do not eat, nor do they drink, they are satisfied by merely looking upon this nectar.—(1)**

They retire into this colour; as they rise from this colour.—(2)

One who knows this nectar thus becomes one of the *Ādityas*, and through the lead of *Varuṇa*, becomes satisfied by looking upon this nectar ; he retires into this colour and rises out of this colour.—(3)

As long as the Sun rises towards the South and sets towards the North,—twice as long does it rise in the West and set in the East ; and so long the man attains the *sovereignty of the Ādityas*, the kingdom of Heaven. —(4)

End of Section (8) of Discourse III.

SECTION (9)

TEXT—**That which is the *fourth* nectar, upon that the *Maruts* live through the lead of *Soma*. Verily, the Deities do not eat, nor do they drink ; they are satisfied by merely looking upon this nectar.—(1)**

They retire into this colour, and they rise from this colour.—(2)

One who knows this nectar thus becomes one of the *Maruts*, and through the lead of the *Maruts*, becomes satisfied by looking upon this nectar; he retires into the colour and rises from this colour.—(3)

So long as the Sun rises in the West and sets in the East,—twice as long does it rise in the North and set in the South,—so long does the man attain the sovereignty of the *Maruts*, the kingdom of Heaven.—(4)

End of Section (9) of Discourse III.

SECTION (10)

TEXT—That which is the *fifth* nectar, upon that the *Sādhyas* live through the lead of *Brahman*. Verily, the Deities do not eat, nor do they drink; they are satisfied by merely looking upon this nectar.—(1)

They retire into this colour and they rise from this colour.—(2)

One who knows this nectar thus becomes one of the *Sādhyas*, and through the lead of *Brahman*, becomes satisfied by looking at this colour, and rises from this colour.—(3)

So long as the Sun rises in the North and sets in the South,—and twice as long does it rises overhead and sets below,—so long does the man attain the sovereignty of the *Sādhyas*, the kingdom of Heaven.—(4)

BHĀṢYA— (On Sections 8–10)—*Objection*—" Rising in the *West*, rising in the *North*, rising *overhead*,—and *setting* in the respective contrary directions,—and each of the succeeding being twice as long as the preceding one,—and all the rest of it is quite contrary to what we learn from the *Purāṇas*. Persons versed in the *Purāṇas* have declared that the time of the rising and setting of the Sun, in all directions, in the regions of *Indra* (East), *Yama* (South), *Varuṇa* (West) and *Soma* (North), is equal; the reason for this lying in the fact that the circular path of the Sun ;—which lies over the top of mount *Meru* situated on the North of the *Mānas Lake*,—is always the same (irrespective of the direction of the rising or setting of the Sun), (as has been described in detail in the *Viṣṇu-Purāṇa*) ".

The answer to this has been thus explained by the revered teacher (*Dravidācārya, acc. to Ānandagiri*)—In the case of Amarāvatī (*Indra's* city in the East) and the cities of

other Deities (in the South and other directions), the time taken by the depopulation of the succeeding one would be twice of that taken by the depopulation of the other ; (this would naturally mean that the period of enjoyments in the preceding City and Region would be half of that of the enjoyments in the succeeding City and Region) ; the 'rising' of the Sun also in a certain region consists only in its becoming visible to the eyes of the persons living in that region,—and its 'setting' consists in its becoming invisible ; and in reality, there is neither 'rising' nor 'setting' of the Sun;—so that when there are no inhabitants in any region,—even though the Sun may be going by that path,—there is neither 'rising' nor 'setting' so far as that region is concerned ; as there can be no *visibility* or *invisibility*.—Thus then, inasmuch as the city of *Saṁyamanī* (of *Yama*, in the South) remains inhabited twice as long as the city of *Amarāvatī* (of *Indra* in the East),—so far as the inhabitants of the city of Saṁyamanī are concerned, the Sun is said to rise in the *South* and set in the *North*,—this assertion being made from the viewpoint of ourselves (inhabitants of the Earth).—Similar explanation applies to the case of the other cities (and Regions.)"

As a matter of fact, mount *Meru* lies to the North of all these 'cities' (and Regions) ; so that when, in the city of *Amarāvatī* (the Eastern region), the Sun is at meridian, then at that time, in the city of *Saṁyamanī* (the Southern Region), the Sun is seen 'rising', and when it is seen at meridian in the southern region, it is seen 'rising' in the city of *Vāruṇī* (the Western Region) ; similarly in the Northern Region ;—encircling path being the same in all cases.

As regards the *Ilāvṛta* continent (which surrounds the mount Meru), people who live there have the Sun's rays shut out from them by the encircling wall of mountains ; so

that for them, the Sun always appears to rise 'overhead' and set 'below';—the rays of the Sun piercing through the crevices in the mountain.

Similarly, as regards the beings living upon the 'Rk' and other 'Nectars'—as also the Nectars themselves,—their gradual increase in their strength and visibility is inferred from the fact that the time of experience and enjoyment becomes gradually doubled.

The 'retiring' and 'rising' is the same in the case of the *Rudras* and other Deities as in the case of persons knowing them.

End of Section (10) of Discourse III.

SECTION (11)

TEXT—**Now rising from thence upward, He neither rises nor sets : He stands alone in the middle. To this effect there is the following verse :—(1)**

BHĀṢYA—Through the above-described 'rising' and 'setting', having helped the beings to experience the results of their acts,—when this experience comes to an end, the Sun absorbs all these beings; and then, after the time of helping the creatures has ceased, the Sun, *rising from thence upward,* within himself,—as there are no longer any living beings for whose sake He could rise,—He rests within himself, *and neither rises nor sets ; He stands alone by himself,*—without a second, without any constituent parts,—*in the middle,*—within himself—He stands alone.

A certain learned person, being in the position of the *Vasus* and enjoying the *Red* and the other kinds of 'Nectar', —approaches the Sun standing within himself as his own 'self', in the manner described above and thus become self-centred and composed,—said (had revealed to him) this Mantra-text,—said to another person who had questioned

him, in the following words ;—'In the Region of Brahman from where you come,—does the Sun there also,—as in our world here,—revolve through days and nights and thereby cut short the life-span of living beings?'—Being thus questioned what the knowing *Yogin* ;—said in reply is expressed in the following verse, which represents the answer to the question put to the *Yogin* ;—this is what the present Vedic text declares.—(1)

TEXT—**'It is not so there ; He never set, He never rose, O, Ye, Deities ; by this truth, may I not fall foul of *Brahman* ! '—(2)**

BHĀṢYA—'*It is not so there*'—in the Region of Brahman from where I come, it is not as you ask. There the Sun *has never set* nor as He *ever risen*,—*never*—at any time.—Being told that it is apparently impossible that in the region of Brahman there should be neither sunrise nor sunset,—the man has recourse to an oath ; 'O, ye Deities—who are witnesses—listen to this—by this *truth*—what I have said,—*may I not fall foul of Brahman* ; that may I (if what I say is not true) not attain Brahman.—(2)

BHĀṢYA—' What the man has said is quite true'—says the Sruti (in the following words) :—

TEXT—**For one who thus knows the secret doctrine of *Brahman*, it does not set nor does it rise ; for him, it is day once for all.—(3)**

BHĀṢYA—For him who knows the above-described *Brahman, the Sun rises* not ; *nor does it set* ; for this *knower of Brahman, it is day once for all* ; that is, for him, there is always *day* ; because this man *who knows the said secret doctrine of Brahman*,—hidden in the Veda,—is *self-illumined*. The meaning is that all this refers to the person who knows all that has been said above about three 'cross-beams', the connected 'nectar' and the rest of it. What it all means

is that the knowing man becomes that Brahman which is not conditioned by time as measured by sunrise and sunset, it is eternal and unborn.—(3)

TEXT—***Brahmā* expounded this to *Prajāpati*, *Prajāpati to Manu* and *Manu* to his offsprings. The father of *Uddālaka-Āruṇi* expounded to him, his eldest son this *Brahman*** —(4)

BHĀṢYA—This doctrine of Honey,—*Brahmā-Hiraṇya-garbha* expounded to *Prajāpati-Virāṭ* this latter expounded it to *Manu*, and *Manu expounded to his off-springs Ikṣvāku* and the rest.—This text eulogises the Doctrine as having come down through such distinguished tradition, from *Brahmā* downwards.—Further, this same Doctrine of Honey was taught by *the father of Uddālaka-Āruṇi*, to him, his eldest son,—as the Science of Brahma.—(4)

TEXT—**Verily, this Brahman, the Father, may expound to his eldest son, or to a worthy disciple.—(5)**

BHĀṢYA—*Verily, this Brahman*,—described above,—another *father also may expound to this eldest son*, who is dearest and most worthy—*or to a worthy*—qualified—*disciple*—pupil.—(5)

TEXT—**Not to anyone else ; even though he gave him the whole of this sea-girt Earth full of treasure : for this is greater than that,—yea, it is greater than that.—(6)**

BHĀṢYA—One should not expound this *to any one else.* For all teachers, two pupils have been permitted here, from among several possible ones.—*Question*—"Why has this limitation been placed on the dissemination of knowledge ?" —*Answer*—Even though, to such a teacher, any one were to give the whole of this Earth surrounded by water,—*sea-girt—full of treasure*—fully equipped with articles of enjoyment,—in return for this teaching,—this cannot be a fit

price ; because *it*—the teaching of the Doctrine of Honey—*is greater—more fruitful—than that*—i.e., the said gift.—The repetition is meant to indicate the great importance of the subject.—(6)

End of Section (11) of Discourse III.

SECTION (12)

BHĀṢYA—Inasmuch as this *Science of Brahman* is conducive to such excellent results, it is right that it should be expounded in another manner also ; hence the Text begins the next section with the words. '*Gāyatrī vā*'—'*Gāyatrī indeed is*' ; and this science is expounded through the *Gāyatrī*, because directly by itself *Brahman* is hard to comprehend, being, as it is, devoid of differentiating qualifications, and comprehensible only through such negation of qualifications as contained in the Vedic text 'Not this, not that'.—Even though there are several metres, yet it is the *Gāyatrī* that has been chosen as the vehicle of the teaching of *Brahman*, because it is the most important of all the metres ; and this importance of the *Gāyatrī* at the sacrificial performance is proved by (*a*) the fact that it was the *Gāyatrī* that carried the *Soma* (to the deities), (*b*) the fact that it has absorbed the syllabus of all other metres and as such pervades over them all, and (*c*) the fact that it pervades over all 'extractions'. Further, inasmuch as the *Gāyatrī* is the very essence of the *Brāhmaṇa*, the above-described *Brahman* itsself regards the *Gāyatrī* as its mother and never has recourse to anything more important than that ; specially as the supreme importance of the *Gāyatrī* is universally recognised.—It is for these reasons that *Brahman* is expounded through the *Gāyatrī* itself as the vehicle.

TEXT—*Gāyatrī* **indeed is all this, whatever exists. Speech indeed is** *Gāyatrī* **; speech indeed sings out and protects all this that exists.—(1)**

BHĀṢYA—*Gāyatrī vai* ;—the particle *'vai'*, *'indeed'*, is meant to indicate emphasis.—*All this, whatever*—living being —*exists*—animate as well as inanimate,—all this indeed is *Gāyatrī* itself.—Feeling that *Gāyatrī* being a mere metrical concatenation of syllables, it is not possible for it to be everything, the Text proceeds to represent the *Gāyatrī* as Speech itself, which is the origin of the *Gāyatrī* ;—*Speech indeed is Gāyatrī* ; and Speech is everything ; because Speech, in the form of word, *sings out all that exists* ;—i.e., represents everything in words, as 'that is the *cow*', 'this is the *horse*',—and also *protects all that exists* ;—everyone is protected from all dangers by means of such words as—'Do not fear; what danger has presented itself ? ' and so on. —Inasmuch as Speech *sings out and protects all that exists*, —it is *Gāyatrī* itself that sings it out and protects it ; as *Gāyatrī* is the same as Speech ; and the *Gāyatrī* is called *'Gāyatrī'*, because it *sings out* (*Gāyati*) and *protects* (*Trāyati*).—(1)

TEXT—**Verily, that which is *Gāyatrī* is indeed this Earth ; it is on this that all that exists, rests and it does not go beyond this.—(2)**

BHĀṢYA—That which is the Gāyatrī, described above as constituting all things,—*is indeed this* that is known as the *Earth*.—" In what way is this *Earth Gayātrī ?*'—Answer : Because of its connection with all that exists.—"In what way is it connected with all that exists ?"—Because all that exists—animate as well as inanimate,—rests upon this Earth ; *it does not go beyond this* ;—that is, it has no existence apart from it. Just as the connection of the *Gāyatrī* with all things is due to its *singing and protecting*, in the same manner the Earth is connected with all things, because all things rest upon it ; in this way *Gāyatrī* is the *Earth*.—(2)

TEXT—**That which is Earth is verily that which is the *Body* in Man ; it is on this that the Vital Airs rest and they do not go beyond it.—(3)**

BHĀṢYA—*That which is the Earth*—and *Gāyatrī—is that*—What is it?—It is that *which, in living man,*—as representing an aggregate of causes and effects—*is the body* : this Body being constituted of Earth.—"In what way is the *Body*, the *Gāyatrī ?*"—*Answer : It is on this that rest all these Vital Airs*—known by the name '*Bhūta*' 'Beings.—Thus, inasmuch as, like the Earth, the Body is the resting place of Vital Airs called by the name 'Beings',—the Body is the *Gāyatrī* also, because these Vital Airs do not go beyond this Body.—(3)

TEXT—**That which is the Body in Man is that which is the Heart within the Man. Because it is therein that the Vital Airs rest; and they do not go beyond it.—(4)**

BHĀṢYA—That which is the *Body in man*—which is *Gāyatrī*,—is *that which, within the Man, is the Heart*, known by the name of '*Puṇḍarīka*', '*white lotus*' ; and this is *Gāyatrī*.—"How" ?"—*Because it is therein that the Vital Airs rest* ; hence like the *Body*, the *Heart*, is *Gāyatrī*, and this it is beyond which the Vital Airs do not go.—That the *Vital Airs* are meant to be denoted by the term '*Bhūta*', 'being', is indicated by such Vedic Texts as—'The Vital Air is father, the Vital Air is mother',—'Not injuring any beings' etc.—(4)

TEXT—**This *Gāyatrī* is four-footed and sixfold ;—this has been thus declared in the following verse.—(5)**

BHĀṢYA—This *Gāyatrī*, in the form of the *metre*, being four-footed,—each of the four feet consisting of six letters,—*is sixfold* ; i.e., it becomes *sixfold*,—in the form of (1) Speech, (2) Being, (3) Earth, (4) Body, (5) Heart and

(6) Vital Airs. Though *Speech* and *Vital Airs* have been spoken of as something else, yet these also are forms of *Gāyatrī* ; otherwise the number *six* would not be completed. —This same idea,—that the Brahman named '*Gāyatrī*' is represented by the *Gāyatrī*—which has been just expounded through the *Gāyatrī*,—has also been *declared*—expressed,—*in the following verse*—Mantra-Text.—(5)

TEXT—'**Such is His Greatness ; greater than that is *Puruṣa* (the Ensouling Entity) ; all beings are His foot ; He is the three-footed immortal, in its Heaven.—(6)**

BHĀṢYA—Of the whole *Brahman* named *Gāyatrī*, *such is the greatness*—majesty, extensive grandeur ; i.e., the greatness that has been described by the mention of the fact that *Gāyatrī* is the 'Foot' of *Brahman* evolving out of *Brahman, four-footed and six-fold.—Greater than that,*—i.e. vaster than the said named 'Gāyatrī', which is a mere product of Speech, *is the Puruṣa*, which is essentially real and unchangeable; this *Puruṣa* being so called because He fills (i.e.: pervades) all (*Pūraṇāt*) and because He *lies within the body* (*Puri shayanāt*) ;—of this latter, *all beings are the foot*,—all such beings as light, water, food and the rest, both animate and inanimate.—He is the *three-footed*,—that which has three feet,—*is immortal*—called '*Puruṣa*'—*in its Heaven*, —resting in the Heaven of what forms the entire *Gāyatrī* ; it is called 'Heaven'—'*dyaus*'—because it is resplendent.—The meaning is that it rests within itself.—(6)

TEXT—**That which is that *Brahman*, this indeed is that which is the *Ākāsha* outside the *Puruṣa* ;—the *Ākāśha*, outside the *Puruṣa*.—(7)**

BHĀṢYA—That *Brahman* which is the three-footed immortal—which has been described through the *Gāyatrī*, —*is indeed this*, which is known as *the Ākāśa outside the Puruṣa*,—i.e. the elemental substance *Ākāśa* which lies outside the Puruśa.—(7)

TEXT—**This indeed is that *Ākāśa* which lies within *the Puruṣa*,—that *Ākāśa* which lies within the *Puruṣa*.—(8)**

BHĀṢYA—*This indeed is that Ākāśa which lies within the Puruṣa*,—i.e., inside the body.—*that Ākāśa which lies within the Puruṣa*.—(8)

TEXT—**This indeed is that *Ākāśa* which is in the heart ; this is complete, unmoving ; one who knows thus obtains complete and unmoving prosperity.—(9)**

BHĀṢYA—*This indeed is that Ākaśa which is in the heart*,—in the lotus of the heart.

Question :—"How can *Ākāśa*, which is one only, have three divisions (as described in the last three texts.)?"

Answer :—(*a*) In that *Ākāśa* which is perceptible by the external sense-organ (ear), and is the sphere of *waking consciousness*, we find an excess of suffering and pain.—(*b*) Slightly less than this amount of suffering and pain is the amount of pain found in the *Ākāśa within the body*, which is the sphere of *Dream—cognition*, while the man is going through the dream-experiences.—(*c*) In that *Ākāśa which lies within the heart* one does not desire any desires, and does not dream any dreams ; hence this Ākāśa, which represents the cessation of all suffering and pain, constitutes the sphere of *deep sleep*.—In its way, it is only right that one and the same *Ākāśa* should be described in three forms.

Beginning with the *Ākāśa outside the Puruṣa*, the Text has gradually contracted the sphere of the *Ākāṣa to within the Heart*,—for the purpose of eulogising the spot on which the mind is to be concentrated ; just as we find in such texts as—'In all the three regions *Kurukṣetra* is marked out as the best place, half of it is *Kurukṣetra* and half is *Pṛthūdaka*'.

This *Brahman*, known as 'the Ākāśa in the Heart' *is complete*,—i.e. it should be regarded as omnipresent, not limited within the Heart, though it is true that the Mind is concentrated in the Heart;—*it is unmoving*;—i.e. by its very nature it is incapable of moving anywhere or under any influence; i.e. by its nature it is *unperishable*. As a matter of fact, *Ākāśa* in the Heart is not limited and perishable as the other elemental substances are.

He obtains complete and unmoving—imperishable—*prosperity*, glory, as the visible reward of his qualification, who knows the said *Brahman complete and unmoving*; that is, even during this very life, he becomes merged in that *Brahman*.—(9)

End of Section (12) of Discourse III.

SECTION (13)

TEXT—**In that Heart, there are five divine holes; that which is its Eastern Hole is *Prāṇa*, it is the Eye, it is the Sun. One should meditate upon this, as light, water and food; one who knows this becomes resplendent and Eater of Food.—(1)**

BHĀṢYA—With the words '*In that Heart etc.*,' the text proceeds to describe the gates, results and other details as forming part of the meditation of *Brahman* called '*Gāyatrī*'. In the ordinary world, when the Gate-keepers of the King, on being won over, help a person (desiring to see the King) to approach the King; so it is in the present instance also.

If that,—i. e. if the *Heart*, which forms the subject-matter of the context—'*ētasya*' stands for what is mentioned next;—*there are five*—in number—*divine holes*, —i.e. the 'holes of Deities'; these are the holes which serve as gates through which persons proceed to the celestial

regions ; and these holes are guarded by *Prāna* (life-breath), *Āditya* (Sun) and other divinities ; hence they are called '*Divine holes*'.

Of this Heart, which is the Palace of the Regions, that which is the *Eastern Hole*,—i.e. the hole-gate towards the East where the person is standing facing the East,—is the *Life-breath, Prāṇa* ; located therein, it is so called because the air (breath) that passes through that hole *moves eastward* (*prāg-aniti-Prāṇiti*). Connected with this same *Life-breath*, and not quite different from it, is the *Eye*, and also *the Sun* ; as declared in the Vedic Text 'The Sun indeed is the exterior Life-breath'; this Prāṇa resides in the Heart, in the order of (1) Eye, (2) Colour and (3) *Residence* [the Sun *residing* in the Eye, the *Eye* apprehending Colour and hence residing therein ; and thus the Life-breath is the same as the Eye.—says *Ānandagirī*] ; all this is thus stated in the *Vājasanēyaka* (*the Bṛhadāraṇyaka Upaniṣad*) in the words—'Wherein does the Sun reside :—In the Eye' and so on. The one *Divinity* of the *Life-breath* is the *eye* as well as the *sun* along with their substrates. The Text itself is going to declare later on that 'when the offering is formed with words '*Prāṇāya-svāhā* (this to the Life-breath), it satisfies all this'.—This Hole then, which is called 'Life-breath' is the gate-keeper of the celestial regions, and hence it is *Brahman*. Therefore one who seeks to reach the celestial Regions should meditate upon this through the qualities of *Light*,—in the form of the Eye and the Sun,—and *food*,—on account of the Sun being the *giver of food*. By so doing, the man becomes *resplendent and Eater of food* ;—he becomes free from disease. This reward accrues to one who knows this subject thus.—Thus the gate-keeper, having become pleased by the meditation (attendance), helps the man to enter the celestial Regions. This is the main reward (becoming *resplendent and food-eater* being subsidiaries).—(1)

TEXT—**That which is its Southern Hole is *Vyāna*; it is the Ear; it is the Moon. One should meditate upon this as Prosperity and Glory. One who knows thus becomes prosperous and glorious.—(2)**

BHĀṢYA—*That which is its Southern Hole*,—the Air (Breath) located therein is *Vyāna*;—*so called because it performs vigorous functions*, or functions (*Aniti*) through setting *Prāṇa* against *Apāna*, or functions in various ways.—Related to this is the *Ear*, the Auditory Organ,—and also the *Moon*; this is on the basis of the Vedic Text that 'It was through the auditory organ that the quarters of the moon were created'; hence these two have the same substratum (*Ākāśa*).—*One should meditate upon this as Prosperity and Glory*—because the Ear and the Moon are the origin respectively of perception and food, they have the character of prosperity.—and as the man with knowledge and food becomes famous, and hence as being the source of knowledge and fame, they have the character of glory; hence one should meditate upon the Hole through these two qualities etc., etc.,—as before.—(2)

TEXT—**That which is its western Hole is *Apāna*; it is Speech and it is Fire. One should meditate upon this as Brahmic Glory and Food. One who knows this becomes endowed with Brahmic glory and an eater of food.—(3)**

BHĀṢYA—*That which is its Western Hole is Apāna*; the particular Air (Breath) located there,—so called because as tending to the evacuation of urine and fæces, it *operates downwards* (*adhaḥ aniti*). *It is speech*,—being related thereto;—it is also *Fire*.—This should be meditated upon as *Brahmic glory*—glory that comes to one from the complete mastery of the Veda; it is so called because the completion of Vedic study is connected with fire,—and as *food*,— the

Apāna Breath being the means whereby food is swallowed; —the rest is as before.—(3)

TEXT—**That which is its** *northern* **Hole is** *Samāna*; **it is Mind; it is** *Parjanya*; **one should meditate upon this as Fame and Lustre. One who knows this becomes famous and lustrous.—(4)**

BHĀṢYA—*That which is its northern Hole*,—i.e. the one towards the North,—that is, the particular Air located therein,—is *Samāna*, in the sense that it *levels up* (*Samānayati*) what is eaten and drunk. Related to that is the *Mind*, —the Internal Organ; *it is Parjanya*, i.e. the deity consisting of Rain, as also *water*, which is the origin of *Parjanya* as declared in the Vedic Text.—'By the Mind are created Water and *Varuṇa*'.—This is also *fame*,—the knowledge of Mind being a source of fame. *Fame* consists in being known and talked of behind one's back; while *glory* (spoken in text 2) is self-recognised worthiness; and *lustre* is brightness of the body, charm; this also is a sort of *fame*, as it is a source of fame.—The rest is as before.—(4)

TEXT—**That which is its** *upper Hole* **is** *Udāna*; **it is Air; it is Ākas'a; one should meditate upon it as Strength and Greatness; one who knows this becomes strong and great.—(5)**

BHĀṢYA—*That which is its upper Hole is Udāna*; so called because it *proceeds upward* from the sole of the feet, and also because it aids all acts for one's improvement.—*It is Air*, and also *Ākāśa*, the substratum of Air. As these two, Air and Water, are the source of *strength*, it should be meditated upon as *strength* and as *greatness*, because it is great.—The rest is as before—(5).

TEXT—**Verily these are the** *five Brahmic Personalities*, **the Gate-keepers of the Region of Heaven. If one who thus knows these five Brahmic Personalities as the**

Gate-keepers of the Region of Heaven,—in his family is born a heroic person. One who thus knows these five Brahmic Personalities as the Gate-keepers of the Region of Heaven, himself reaches the Region of Heaven.—(6)

BHĀṢYA—*These five*,—as described above—*personalities* connected with the five *Holes*,—the *Brahmic Personalities*—personalities related to the Brahman in the Heart,—in the same way as the Gate-keepers are related to the King,—so are these personalities the *Gate-keepers*—keepers of the gate—*of the Region* of Heaven,—i. e. of the Heart. In fact all the doors of approaching the Brahman within the Heart are barred by these Personalities, in the form of eyes, ear, speech, mind and life-breath,—as functioning outwards. It is a well-recognised fact that, so long as the said organs have not been brought under control, the mind remains attached to external things, and thus rooted in unreality, it cannot be fixed upon *Brahman*. Hence it has been rightly said that these *five Brahmic Personalities* are the *Gate-keepers of the Region of Heaven*. As a consequence of this, if one knows—i. e. meditates upon—controls by meditation—these Gate-keepers of the Region of Heaven, as described above with certain qualifications, —*reaches the Region of Heaven*, and also the Brahman in the Heart,—just as a man who has won over the warders of the King, is not prevented by them and hence reaches the King. Further, in the family of this knowing person, a heroic son is born, through his attendance upon a heroic Personality. And inasmuch as such a person would clear off his father's debts, he would be the indirect cause of turning his father's attention towards meditation upon Brahman ; and thus indirectly he becomes capable of reaching the Heavenly Region ;—so that the reaching of the Heavenly Region is the one great Reward.—(6)

TEXT—**Now, that light which shines above this Heaven,—above the Universe, above all,—in unexcelled Regions,—in highest Regions,—is this same light within the man.—Its visibility lies in this that on touching the body one has the perception of warmth. Its audibility lies in this that on closing the ears, one hears something like rumbling, like bellowing,—like the flaming of fire.—One should meditate upon this as *seen* and *heard*.—One who knows this, thus becomes conspicuous and celebrated,—yea, one who knows this.—(7)**

BHĀṢYA—Two statements have been made in this Discourse—(1) that the man who knows all this reaches the Heavenly Region by attending upon a heroic person, and (2) that 'He is the three-footed immortal in its Heaven' (Sec. 12, verse 6);—and all this has been rendered—by means of a proper indicative—amenable to perception by the eye and ear; just as fire is rendered cognisable by means of smoke as the indicative;—in this way would follow the firm conviction that the fact is really as stated; and that the truth could not be otherwise than this. This is what is asserted in the present text.

That light which shines above this Heaven,—the neuter form '*param*' being construed as masculine, '*paraḥ*', which is self-luminous, and ever-luminous,—it *appears* to be shining; actual *shining* like fire being impossible in this case;—*above the Universe*,—this phrase is explained by the next phrase, *above all*,—i.e. above the world, the world being *all*, what is *not-worldly* being one and without distinction;—*in unexcelled regions*; in order that the compound "*Anuttameṣu*" may not be taken as a *Tatpuruṣa* compound, in the sense of '*not-uttama*', the text has added the explanatory phrase *in the highest regions*. Inasmuch as in the *Satya* and other high regions the Supreme Lord residing in *Hiraṇyagarbha* and other manifestations, is not far off,

it is said to shine in *the highest regions.—It is this same light* which is *within the Man*,—which is apprehended by means of such indicatives as *warmth* and *sound*, as perceived by the Eye and the Ear respectively. When something is apprehended by *Touch*, it is as good as apprehended by the *Eye*: because the organ of touch brings about a firm conviction: and also because colour and touch are invariable concomitants.

• *Question*:—"In what way does the indicative of the Light become perceptible by the organs of Touch and Vision?"

Answer:—*Where*,—at which time,—'*etat*' being an adverb,—the body is touched by the hand, one feels, by the organ of Touch, *warmth*,—i.e. there is a feeling of *warmth* which is concomitant with *colour*. When this *warmth* enters the body, it becomes an infallible indicative of the light of the Self which has entered therein for the differentiation of names and forms. As a matter of fact, so long as the man is alive, the said warmth is inseparable from his Self; it is when the body is warm that the man is regarded as *living* and he is regarded as *dead* when the body is cold. It has also been declared that 'at the time of death, the fire goes over to the Highest Deity', which means that there is no separation between *warmth* and the Highest Self. Hence it follows that Warmth is a distinctive indicative of the Self,—just as *smoke* is of fire....Hence this is the vision, the direct perception,—the means of perceiving—the Supreme Self.

Of this *light*, the *audibility*,—hearing—means of hearing —also is as is going to be described.—When a man wishes to hear this indicative of the light, then he closes his ears *thus*—'*etat*' is an adverb;—closes, shuts up with the fingers,—he hears sounds like *rumbling*—the sound made by the moving chariot,—like *bellowing*,—the sound made by

the bull,—like the sound made by fire flaming upward,—this sound he hears within his own body.

For these reasons, one should meditate upon this *light as seen and heard*. By this meditation, the man becomes *conspicuous*—nice to look at—and *celebrated*—well-known. That is, the effect of the meditation of the quality of *colour* is transmitted to the colour of the body,—which becomes *conspicuous* in appearance; and the reason for this lies in the fact that colour and touch are concomitants of one another; and also because conspicuousness of appearance is very desirable. In this way would the result of knowledge become properly accomplished,—which would not be the case if the body only became soft to the touch.—One who knows the two qualities as described here attains this visible result.—As for the invisible (supersensuous) result, that has already been described as consisting in the *attaining of the Heavenly Region*.—The repetition is meant to indicate the importance of the subject.—(7)

End of Section (13) of Discourse III.

SECTION (14)

BHĀṢYA—[Ānandagiri remarks that hitherto the Upaniṣad has dealt with the meditation of *Brahman* through its images or representatives, and now it proceeds to deal with the meditation of Brahman Itself, as equipped with qualities and powers.]

The '*three-footed Immortal Brahman*' described above is equipped with endless qualities and endless powers and is capable of being meditated upon in various ways;—and of this *Brahman*, the Text now proceeds to lay down the meditation, as equipped with certain special qualities and powers.

TEXT—**All this indeed is *Brahman*, as it originates, becomes absorbed and lives in It ; one should meditate upon It calmly. Now, really, the Man consists of *Volition* ; according as his Volition is in this world, so does he become on departing from here ; hence he should exercise *Volition*.—(1)**

BHĀṢYA—*All*,—the whole of—*this, indeed*,—this last term is an indeclinable particle introduced as an ornament of speech,—i.e. the whole of this world, differentiated in name and form, as apprehended by sense-perception and other means of cognition, is *Brahman*, the original source, called '*Brahman*' on account of its being *the highest*.—In answer to the question 'In what way is all this *Brahman* ?' it is added : *As it originates, becomes absorbed and lives in It* ; all this world has come out of Brahman, gradually, through light, food etc., hence it is said to originate in It ;—similarly in the same order of coming out, but reversed, the world becomes absorbed in the *Brahman* becoming one with it ; hence it is said to *become absorbed in It* ;—similarly while the world continues to exist, it lives, moves, operates, in that same *Brahman* ; hence it is said to *live in It*.—Thus at all three points of time, the world remains in the *Brahman*, undifferentiated from It,—as is clear from the fact that it is never perceived apart, from It.—From this it follows that, *all this is Brahman*. In what way this is the same *One without a second*, we shall explain in detail under Discourse VI.—Inasmuch as *all this is Brahman*, one should meditate upon that universal Brahman, through the qualities that are going to be described,—*calmly*,—i.e. free from all love and hate and self-controlled.

In what way should this meditation be carried on ?—*One should exercise Volition* ; Volition is certain cognition, determination, the decision that *this shall be so*, not otherwise, —this *one should exercise* ; i.e. *thus should one meditate*, this

being construed from the preceding sentence—Question :—'What is the purpose to be served by this *exercising* of *Volition*?—How too should this *Volition be* exercised? How too is this *exercising of Volition* to accomplish the desired purpose?'—In answer to all this, we have the next sentence —*Now really etc., etc.* Because *the man consists of Volition*, —i.e. the *Jīva*, the individualised self, is entirely what his Volition is,—i.e. his nature consists of his volition; that is, he is as his Volition is—this is what is meant by his *consisting* of *his Volition*. *According as his Volition is in this world*,—i.e. according as his volition, determination, is while he is living in this world,—*so does he become on departing from here*,—i.e. on his departure from the body, i.e. on death. What is meant is that his condition is in accordance with the character of his *Volition*. This idea is found to be thus expressed in the scriptures ;—'Thinking of whatever form, does the man renounce his body (to that does he attain)'—(*Bhagvadgītā*). Inasmuch as such is the conclusion found in the scriptures, the man, knowing all this, should *exercise his Volition*, perform meditation,—that form of meditation which we are going to describe; because it is learnt from the scriptures that results accrue to one in accordance with his *Volition*, therefore the said exercise—of meditation,—should be performed.—(1)

TEXT—**Consisting of Mind, with the subtle body for his body, of the colour of light, of true volition, of the nature of *Ākāśa*, the creator of all, all-desire, all-odour, all-taste, pervading over all this, without speech, without perturbation.—(2)**

BHĀṢYA—*Question* :—"In what manner is one to meditate (upon Brahman)?".

Answer :—*He is consisting of Mind* ;—*Mind* is that whereby one thinks; by its very nature it functions over

its objectives ; it is of this Mind that He consists ; that is, He operates as the Mind operates, and also ceases to operate as the Mind ceases to operate. Because He consists of the Mind, therefore, *He has the Prāṇa for his body* ; the term ' *Prāṇa* ' here stands for *the Subtle Body* (wherein the Self resides), endowed with the two functions of *Cognition and Action* ; as declared in the text—'That which is the subtle body is intelligence, that which is intelligence is the subtle body' ; it is this *Prāṇa* that *He* has for His Body. It is declared in another Vedic Text that ' He consists of the Mind, the controller of the Body of *Prāṇa*.'—*Of the colour of light*,—His form *consists of light* in the shape of intelligence ;—*of true volition* ; i. e. his volitions, wishes, are all true, infallible ; that is to say, the volition of God is not like the volition of the ordinary worldly man, whose volition is not always sure of fruition. The volition of the ordinary man is generally beset with untruth, which leads to the falsity of its result ; this is what makes the volition false in its fruition ; this is going to be described later on in the text—' Beset with untruth etc. etc.'—*Of the nature of Ākās'a* ;—He whose form is like the *Ākās'a* ; God is like Ākās'a, in the sense that He is all-pervading, subtle and devoid of colour and other qualities. —*The creator of all* ;—the entire universe is created by God ; hence the whole universe is his work ; that is how He is *the creator of all* as declared in the Vedic Text—'He is the creator of all '.—*All desires* : i. e. all His desires are free from evil ; as declared in the *Smṛti-text*—' Among living beings, I am such Desire as is not inconsistent with Right'.—*Objection* :—"Inasmuch as in this *Smṛti*-Text, God speaks of Himself as being Desire itself, the term *all-desire* in the *Upaniṣad* text should not be construed as a *Brahuvrīhi* compound meaning 'having all desires' ".—It is not right to argue thus ; *Desire* is something to be done, brought into

existence, and if God were *desire itself*, like sound and other things, He also would be subservient to the purposes of other persons. For these reasons, the expression 'I am desire' in the *Smṛti-text* quoted is to be taken in the same sense that is afforded by the term '*all-desire*' taken as *a Bahuvrīhi-compound*. *All-odour* :—He whose odours are all pleasing; as declared in the *Smṛti-Text*—'I am the pure smell in Earth'.—Tastes also should be understood in the same way.—The reason for this lies in the fact that the perception of disagreeable smell and taste has been described as due to the contact of Evil; as declared in the text—'Therefore, by it one apprehends both agreeable and disagreeable odour, because it is perceived by evil'—and God has no contact with evil; as there is no possibility of any such defects in Him as ignorance and the rest.

Pervading over—permeating—*all this*—universe; the term '*abhyātta*' being derived from the root '*atati*', *to pervade* with the active past-participial affix (with the prefix '*abhi*') —*Without speech* ;—'*Vāk*' is that wherewith one speaks; the reflexive form of the same is '*vāka*'; or the form '*vāka*' may be taken as formed from the root 'vac' *to speak* with the Ghañ affix used instrumentally; one who is endowed with this '*vāka*', speech, is '*vākī*'; and one who is not-*vākī* is *avākī*, *without speech*. The denial of speech is purely illustrative, it stands for the denial of all those organs of smell, taste and the rest, whose presence in God would be supposed as necessary for the apprehension of *smell*, *taste* and other things found mentioned in connection with God; all this is clear also from such *Mantra-texts* as 'Without hands and feet, He moves fast and holds things; without eyes, He sees; without ears He hears.'—*Without perturbation* ;—not confused; when a man who has not all his desires fulfilled fails to obtain something which he does not possess, he becomes perturbed in mind; not so God,

who has all his desires fulfilled and is always satisfied and happy ; He is never perturbed.—(2)

TEXT—**This is my Self within the heart, smaller than a corn, than barley, than mustard, than the *Shyāmāka-grain*, than the seed of the *Shyāmāka-grain*.—This is my Self within the heart, larger than the Earth, larger than the Sky, larger than Heaven, larger than all these Regions.—(3)**

BHĀṢYA—*This*—the One described above with the stated qualities—*is my Self*, *within the heart*,—in the middle of the lotus of the Heart ;—*smaller*—in size—than *the corn*, *than barley* etc., etc. All this is meant to indicate extreme smallness.—When the words of the Text have declared the Self to be smaller 'than the *shyāmāka-grain*, *than the seed of the shyāmāka-grain*'—it would seem as if it were smaller than all measurable *smallness*, and hence of the *smallest* dimension, i.e. atomic ; hence, with a view to preclude such an idea, the text proceeds to add—*This is my Self within the heart*, *larger than the Earth* etc., etc. By asserting that the size of the Self is larger than all measures of *largeness*, what is meant is that It is *infinite* in size.—Such is the sense of the text beginning with the '*Consisting of the mind*' (Text 2) and ending with the words '*Larger than all the Regions*' (in the present Text).—(3)

TEXT—'**All-action, All-desire, All-odour, All-taste, pervading over all this, without speech, without perturbation,—such is my Self within the heart ; it is Brahman ; I shall surely attain that on departing from here,'—verily, for one who has this conviction, there is no vacillation or misgiving ;—so said *S'āṇḍilya*,—yea, *S'āṇḍilya*.—(4)**

BHĀṢYA—People may have the following idea—"God is surely to be meditated upon in the form *indicated* by

the qualities described,—*and not as actually endowed with those qualities* ;—just as when it is said, 'bring the king's officer *who has multi-coloured cows*,' the man addressed does not proceed to bring the *qualification* (in the shape of the cows ; he brings only the man indicated by that qualification). Similarly in the present context also (the meditation is to be of the God *indicated* by the qualifications, not of the God *along with* these qualifications.)

With a view to preclude this notion, the text reiterates that *He is the creator of all etc., etc.*; the idea being that God should be meditated upon as qualified by the qualifications of *consisting of the mind* and the rest described above. It is for this reason that what is taught here does not exalt the meditator to that 'self-sovereignty' which is attained by the realising of such truths as 'That Thou Art',; 'The Self is all this', as described under Discourses VI and VII ; in fact what the text says here is that 'Such is my Self, I shall surely attain this on departing from here', which clearly indicates distinction between the *human self and the Supreme Self*, and it is clear that the term 'self' here does not stand for the counter-self (human self) ; because the Genetive ending in '*mama ātmā*', '*my self*', connotes relationship, which can only subsist between two distinct things ; specially as the phrase 'I shall attain that' clearly makes one (the human self) the *active Agent* and the other (the supreme Self) as the *objective* (of attainment).

Objection :—"Under Discourse VI, (Sec. 14, verse 2) also the expression used is '*atha sampatsye*' ('then shall I reach perfection'), which clearly shows that the *reaching* of perfection is further removed in point of time."

Not so; because what is meant by that expression is the final stage of the process of embellishment, and not any interval of time. If it were not so, then this phrase would set aside the idea conveyed by the text 'That Thou Art'.

Though it is true (1) that the term 'Self' does stand for the human self,—(2) that what forms the subject-matter of the context is '*Brahman that* is all this', and (3) that this is spoken of as 'my self within the heart' and 'this is *Brahman*', —yet, with all this, when the present Text speaks of 'reaching *that self* after departing from here', it is clear that the distinction between the two is still retained to a certain extent.

When a man knows this and has the firm conviction 'I shall attain that Self who is of the nature of *volition*', then there is no such uncertainty as 'may be so, I may not be so'; so that in this matter of the connection between the said *volition* and the ultimate result, the wise man does attain the position of God;—this is what was said by the sage *S'āṇḍilya*. The repetition is meant to indicate respect for the sage.—(4)

End of Section (14) of Discourse III.

SECTION (15)

BHĀṢYA—It has been said above that 'a heroic person is born in his family'; but the mere *birth* of a heroic person is not sufficient for the salvation of the father; as has been made clear in the Text—'For this reason it is *the well-disciplined* son whom they regard as conducive to the Regions.' Hence it becomes necessary to find out how longevity could be attained (in order to enable one to educate his son properly); and for this a knowledge of the philosophy of the 'Coffer' is necessary: for which purpose the text proceeds with the next Section. This matter was not taken up immediately after the mention of 'the birth of the heroic son', because there were more important matters to be expounded. Hence the subject of the 'Coffers' is taken up now:—

TEXT—**The Coffer, having the Sky for its inside and the Earth for its bottom, does not decay. The Quarters are its corners ; the Heaven is its upper hole. This Coffer is the repository of wealth ; therein rests this Universe.—(1)**

BHĀṢYA—*Having the Sky for its inside*—that whose inner cavity consists of the Sky,—*the Coffer*,—that which resembles the coffer in various qualities (such as the following) ; *Having the Earth for its bottom*,—that of which the Earth is the base.—*It does not decay* ;—it is never destroyed as it consists of all three Regions, it continues to exist for a thousand time-cycles.—*The Quarters—all quarters—are its corners* ;—*Heaven is its upper hole* ;—*this coffer is the Repository of wealth* ; i.e. it is wherein is deposited the entire 'wealth' of living beings, in the shape of the results of their actions along with their causes.—*Therein rests*,—subsists,—*this Universe*—all that is perceived through Sense-perception and other Means of Cognition.—

TEXT—**Its Eastern side is called '*Juhū*'; the Southern side, '*Sahamānā*'; the Western side, '*Rājñī*'; the Northern side, '*Subhūtā*'. The Wind is the '*calf*' of these. One who thus knows the Wind as the 'calf' of the Quarters never weeps for his son. Verily, I do know the Wind as the 'calf' of the Quarters ; may I never weep for my son.—(2)**

BHĀṢYA—Of the said *Coffer*, the *eastern side*—the part towards the East—is called '*Juhū*'; it is called '*Juhū*' because when ritualists are pouring oblations, they do it on this side,—themselves facing the East.—The Southern side is called '*Sahamānā*'; this is so called because it is on this side, in the city of *Yama*, that all living beings *suffer* the consequences of their evil deeds.—Similarly *the Western side is called* '*Rājñī*'; so called because it is presided over

by the *Rājā, Varuṇa* ; or because it bears the redness of the setting sun.—*The Northern side is called 'Subhūtā'*; so called because it is presided over by such prosperous (*Bhūtimat*) personalities as *Iśvara, Kubera* and the like.—*Of these Quarters, Wind is the calf* ; so called because the Wind proceeds from the Quarters ; as is seen in the case of storms. —If any one who is desirous of the longevity of his son knows the Wind as described above, as the immortal 'calf' of the Quarters, *he never weeps for his son*,—on account of his son ; that is, his son does not die.—Because the science of the 'Coffer' and the 'Wind as the calf of the Quarters' is possessed of such character,—therefore, I, who am desirous of securing longevity for my son, know —recognise—the Wind as the calf of the Quarters,—*May I never weep for my son*,—i.e. for the death of my son.—(2)

TEXT—**I turn to the imperishable *Coffer*, for such and such and such. I turn to *Prāṇa*, for such and such and such. I turn to *Bhūḥ* for such and such and such. I turn to *Bhuvaḥ* for such and such and such. I turn to *Svaḥ*, for such and such and such.—(3)**

BHĀṢYA—*Imperishable*— indestructible — *Coffer* — as described above,—to this *I turn*,—have recourse to, for the sake of my son's longevity ;—*for such and such and such.* i. e. the speaker mentions the name of his son three times. Similarly, *I turn to Prāṇa, for such and such and such* ;— *I turn the Bhūḥ—for such and such and such* ;—*I turn to Bhuvaḥ, for such and such and such* ; *I turn to Svaḥ for such and such and such*. After pronouncing the term 'I turn', he utters the son's name three times, again and again.—(3)

TEXT—**When I said 'I turn to *Prāṇa*',—*Prāṇa* is all this whatever exists,—to that I turned.—(4)**

BHĀṢYA—The Text '*when I said etc.*' proceeds to explain what has gone before. *Prāṇa indeed is all this*—

universe—*that exists* ; as is going to be described later on in the text ' As the spokes fixed to the Hub etc.' To all this I turned when I spoke of the *Prāṇa*.—(4)

TEXT—**When I said ' I turn to Bhūḥ ', what I meant to say was that ' I turn to the Earth, I turn to the Sky, I turn to the Heaven '.—(5)**

BHĀṢYA—When I said ' *I turn to Bhūḥ* ', what I meant to say was that ' I turn to the three Regions, Earth and the rest '.—(5)

TEXT—**When I said ' *I turn to Bhuvaḥ* ', what I meant to say was that ' I turn to *Agni*, I turn to *Vāyu*, I turn to *Āditya*.'—(6)**

BHĀṢYA—When I said ' I turn to *Bhuvaḥ* ', what I meant to say was that ' I turn to the three deities, *Agni*, and the rest.'—(6)

TEXT—**When I said ' I turn to *Svaḥ* ', what I meant to say was that ' I turn to *Ṛgveda*, I turn to *Yajurveda*, I turn to Sāmaveda'; this was what I said.—(7)**

BHĀṢYA—When I said ' I turn to *Svaḥ* ', what I meant to say was that ' I turn to *Ṛgveda* and the rest '.

These *Mantras* one should recite after proper meditation of the aforesaid ' imperishable ' ' Coffer ', along with the ' Calf of the Quarters '.

The repetition of the phrase ' what I said ' is meant to indicate the importance of the subject.—(7)

End of Section (15) of Discourse III.

SECTION (16)

BHĀṢYA—*Meditation and Mantra-repetition* for the sake of the son's longevity have been described ; the Text proceeds to expound the *Meditation* and *Mantra-repetition* for the sake of one's own longevity ; because it is only while

one is himself alive that he comes by such desirable things as the son and the like, not otherwise. With this view the Text proceeds to represent the *Man* as *Sacrifice*.

TEXT—**Man indeed is the Sacrifice. His twenty-four years are the 'Morning Extraction'; the *Gāyatrī* contains twenty-four letters; the 'Morning Extraction' is related to the *Gāyatrī*. Connected with this are the *Vasus*; the *Prāṇas* are the *Vasus*; as they make all this abide** (*vāsayanti*).—**(1)**

BHĀṢYA—*Man*;—that is, the well-known particular aggregate of causes and effects, endowed with life;—*indeed*—is meant to emphasise the assertion;—the sense being that Man is *really* the Sacrifice.—The text next proceeds to indicate the points of similarity between *Man* and *Sacrifice*.—"How?"—Of *man*, the first twenty-four years of life constitute what is the 'Morning Extraction' of the *Sacrifice* known as 'Man'.—What are the points of similarity on which this parallelism is based?—Answer:—The *Gāyatrī-metre-contains twenty-four letters*,—and the '*Morning Extraction*' is related to the:*Gāyatrī*,—i.e. the '*Morning Extraction*' of the Ritualistic Sacrifice is related to the *Gāyatrī-metre*;—hence when the Man becomes twenty-four years of age, he becomes equipped with the 'Morning Extraction'; and hence being thus similar to the Ritualistic Sacrifice, the *Man is the Sacrifice*. Similarly, the other two parts of the Man's life mean equipment with the *Midday* and *Evening* Extractions, on the basis of the similarity of the number of years to the number of letters in the *Triṣṭup and Jagatī* metres.

Further, connected with the 'Morning Extraction' of this 'Sacrifice-Man', are the *Vasus*, the Deities,—just as they are connected with the Ritualistic Sacrifice; that is, they are the deities, and hence the masters, of the 'Morning Extraction'. According to this parallelism, it would follow

that, as at the ritualistic sacrifice, so at the Sacrifice-Man also, the deities are the well-known '*Vasus*', *Agni* and the rest; in order to dispel this notion, the Text makes a distinction.—The *Prāṇas are the Vasus* (in the case of the Sacrifice-Man),—'*Prāṇas*' standing for the *organs of Speech* etc., as also for the *Life-breaths*.—Because it is these *Prāṇas* that make all this,—living beings—*abide*. That is, it is only while the *Prāṇas* are in the body that all this *abides*, lives, not otherwise; and because *they make all this abide* (*vāsayanti*), therefore, they are '*Vasus*'.—(1)

TEXT—**If, at that age, anything ail him, he should say—'O Ye, *Prāṇas and Vasus*, extend this my Morning Extraction to the Midday Extraction, so that I, the Sacrifice, may not be cut off in the middle of the Prāṇa-Vasus!'—Thereupon, he recovers from the ailment and becomes free from illness.—(2)**

BHĀṢYA—When the man has become identified with the Sacrifice, *if at that age*—i. e. at the age parallel to what, at the Sacrifice, would be the Morning Extraction,—*anything ail him*,—any disease or something else involving danger of death,—then the Man engaged in sacrifices, who regards himself as the *Sacrifice*, *should say this*—i. e. he should repeat the following *Mantra*.—'O ye, *Prāṇas-Vasus*,—this the Morning Extraction of my Sacrifice,—please *extend to the Mid-day Extraction*,—i. e. join it on to and unify it with, that span of my life which is parallel to the Mid-day Extraction. So that I, the sacrificer may not *be cut off—may not drop out in the middle of the Prāṇa-Vasus*, who preside over the Morning Extradiction.—The particle '*iti*' (*after* '*Vilopsīya*') indicates the end of the *Mantra* to be recited.—By the repeating of this *Mantra* and by meditation, *he recovers from the ailment*; and having recovered and got out of it, he becomes free from illness,—free from all suffering.—(2)

TEXT—**The forty-four years are the *Midday Extraction*. The *Triṣṭup* metre contains forty-four letters. The Midday Extraction is related to the *Triṣṭup*. With this the *Rudras* are connected. The *Prāṇas* are the *Rudras* ; as it is these that make all this weep (*rodayanti*).—(3)**

BHĀṢYA—*The forty-four years etc.*,—just as before. Those who weep, and make others weep—are the Rudras, who are the Prāṇas.—In middle age, people are inclined to be cruel,—hence called 'Rudras'.—(3)

TEXT—**If at that age, anything ail him, he should say—' O ye, *Prāṇas—Rudras*, extend this my *Midday Extraction* to the Third Extraction,—so that I, the Sacrifice, may not be cut off in the middle of the Prāṇas—Rudras ! '—Thereafter, he recovers from the ailment and becomes free from illness.—(4)**

(*No Bhāṣya*)

TEXT—**The forty-eight years are the *Third Extraction*. The Jagatī metre contains forty-eight letters. The *Third Extraction* is related to the *Jagatī*. With this the *Ādityas* are connected. The *Prāṇas* verily are *Ādityas* ; as it is these that take up all this *ādadatē*.—(5)**

If, at that age, anything ail him, he should say—' O Ye, *Prāṇas-Ādityas*, extend this Third Extraction to the full span of life, so that, I, the Sacrifice, may not be cut off in the middle of the ' *Prāṇas-Ādityas* '. Thereafter, he recovers from the ailment and becomes free from illness.—(6)

BHĀṢYA—Similarly the *Prāṇas are Ādityas* : *it is they that take up all this*,—in the shape of sound and the rest.—'O, Ye, *Ādityas*, complete the Third Extraction, *the full span of life*—consisting of a hundred and sixteen years—that is, in this way complete the *sacrifice*.—The rest is as before.—(5-6)

BHĀṢYA—Well-defined knowledge always brings its reward;—in order to show this, the text cites an example.

TEXT—**Knowing this, *Mahīdāsa-Aitareya* said—'Wherefore do you afflict me thus,—I who am not going to die by it?' And he lived for a hundred and sixteen years. One who knows this lives for a hundred and sixteen years.—(7)**

BHĀṢYA—This philosophy of *Sacrifice* was known to one *Mahīdāsa*—by name—who was *Aitareya*,—the son of *Itarā*.—*Wherefore*,—why—*do you afflict me thus*—with this affliction—O, ye, Disease,—when I, who am the Sacrifice, *am not going to die*—perish, by its affliction? That is, all your labour is useless.—*So said he*—the words occurring in the beginning of the text.—With this firm conviction, *Mahīdāsa lived for a hundred and sixteen years*.—Any one else also, who has this same firm conviction, *lives for a hundred and sixteen years*,—that is, if he knows the above-described method of accomplishing the *Sacrifice*.—(7)

End of Section (16) of Discourse III

SECTION (17)

TEXT—**That he hungers, that he thirsts and that he is not happy,—these are his *Initiations*.—(1)**

BHĀṢYA—*That he hungers etc.*,—points out the similarity of Man to the Sacrifice in general, and as such is connected with what has been declared above.—*That he hungers*,—wishes to eat,—similarly, *that he thirsts*,—wishes to drink,—and *that he is not happy*,—i.e. when he suffers pain on not getting what he desires,—*these are his Initiations*,—so called because they are painful, like the Initiatory Rites (of fasting etc.,) of the Ritualistic Sacrifice.—(1)

TEXT—**And that he eats, that he drinks, and that he is happy,—thereby he becomes one with the *Upasadas*.—(2)**

BHĀṢYA—*That he eats, that he drinks and that he is happy*,—i.e. feels pleasure by coming by what he desires,—thereby he *becomes one with*—similar to—the *Upasadas*. At the *Upasadas* there is happiness due *to the drinking of milk* (which is permitted at them); and this brings about the consolation that the days are not far off when small quantities of food will be permitted;—this is the point of similarity between 'eating' etc., and *the Upasadas*.—(2)

TEXT—**That he laughs, that he eats and that he dallies in couples,—thereby he becomes one with the *Stuta and Śāstra* hymns.—(3)**

BHĀṢYA—*That he laughs, that he eats and that he dallies in couples*,—by these he becomes one with,—similar to—*the Stuta and Śāstra Hymns* (the recited hymns and the hymns set to music): the similarity consisting in being accompanied by some sort of sound.—(3)

TEXT—**Now, Austerity, Charity, Uprightness, Non-Violence and Truthfulness,—these are his Sacrificial Fees.—(4)**

BHĀṢYA—*Now Austerity, Charity, Uprightness, Non-violence and Truthfulness, these are his sacrificial fees*; the point of similarity consisting in the fact that, like the Sacrificial Fee, they serve to strengthen the *merit* (of the Sacrifice).—(4)

TEXT—**Hence, when they say '*Soṣyati*', 'shall give birth' and '*Aṣoṣṭa*', 'has given birth'—that is his *Rebirth*. His *Death* is the *Avabhṛtha-Bath*.—(5)**

BHĀṢYA—Because the *Man* is the *Sacrifice*, therefore, when his Mother shall give birth to him, they will say '*she shall give birth*', referring to his Mother; and after she has

given birth to him, then they say '*Purṇikā (the Mother) has given birth*';—just as at the Ritualistic Sacrifice, they say '*Soṣyati Somam Devdattaḥ*' (Devadatta shall extract the Soma-juice') and '*Aṣoṣṭa Somam Yajñadattaḥ*' (Yajñadatta has extracted the Soma-juice)'.—From this similarity of verbal expressions (*Soṣyati-Aṣoṣṭa*',) used in both cases, it follows that the *Man* is the *Sacrifice*. When the expressions '*Soṣyati—Aṣoṣṭa*' are used in connection with the Sacrifice called '*Man*', *it is his Rebirth*,—just as in the case of the Ritualistic Sacrifice. Further, it is the Death of the Sacrifice-Man that is the final *Avabhṛtha-Bath* of the Ritualistic Sacrifice; as both have the common character of being the *End*.—(5)

TEXT—**Having expounded this to *Kṛṣṇa-Devakī-putra*, *Ghora-Āṅgirasa* said to him as follows, and he became thirstless,—'At the time of the end, one should have recourse to these three—(1) *Akṣitamasi*, (2) *Acyutamasi* and (3) *Prāṇa-saṁśitamasi*.'—On this subject, there are these two verses.—(6).**

BHĀṢYA—*This-Philosophy of the Sacrifice*,—the sage, *Ghora*—by name—*Āṅgirasa*—by *Gotra-having expounded to Kṛṣṇa*, the son of *Devakī*,—his disciple, *said to him*—'*These three* etc.,' following in the next sentence. *Kṛṣṇa*, on listening to this Philosophy, *became thirstless*,—that is, he ceased to have a desire for learning other sciences. By this the Text means to eulogise the Philosophy of the *Sacrifice-Man* as being so effective as to have relieved *Kṛṣṇa-Devakīputra* of thirst for all other sciences.—

Question:—"*Having* expounded this Philosophy to Kṛṣṇa, what did Ghora-Āṅgirasa say to him?"—

Answer:—The man who knows the Sacrifice as here expounded *should, at the time of the end*—i.e., at the time of death,—*have recourse to*—repeat—the following three

Mantras—"*Which three Mantras ?*"—*First*, the *Yajus-Text*, '*Akṣitamasi etc.*' (Maitrā-Samhitā, 1, 4, 2)—'*Akṣitam*' meaning *unperished, undimmed*, applies, by implication, to the Sun as identified with *Prāṇa* ;—again, the *second Yajus*-text was pointed out as '*Acyutamasi*', meaning 'You have not fallen off from your own form' ;—and the *third Yajus*-text mentioned was '*Prāṇasamśitamasi*', meaning 'You are *Prāṇa* properly refined and rendered subtle'.—On this subject of eulogising the Philosophy—*there* are *two verses*—*Mantras* ; these two are not meant for being repeated by the dying man ; if these were so meant, then that would be incompatible with the number 'three' specified in the preceding sentence ; as in that case, the number of texts would be *five*....(6).

TEXT—**(I)** '*Āditpratnasya retasah (jyotih paśyanti vāsaram, paro yadidhyate diva)* **(Of the ancient germ, they see the day-like light which shines supreme in the** *Effulgent*'.—*Ṛgveda* ; **8, 6, 30).—**

(II) '*Udvayantamasaḥ.....jyotiruttamam*' (**'Perceiving above darkness, the Supreme Light, our own, we reached the effulgent divine source of energy, the Sun, the Highest Light,—yea, the Highest Light—***Ṛgveda* **; 1, 50, 10).—(7)**

BHĀṢYA—(I) [Of the first *mantra*, the Text quotes only the opening words, the rest of it has been supplied above). In the text '*Āditpratnasya*';—the 't' that appears with 'ā' is only its appendage and signifies nothing ; so also is the term '*it*' [so that the whole expression '*Āditpratnasya*' is meaningless.]—*Of the Ancient* i. e. Long-standing, prime —*germ*—cause, seed—of the Universe, which is called '*Sat*', 'Being'—*they see the Light*—the effulgence.—The Syllable 'ā' (with which the sentence begins), having dropped its appendage '*t*' becomes connected with the verb '*paśyanti*', they see'.—

Question :—" Which is the *light* that they see ? "—

Answer :—It is the light that is *daylike*,—like the day. i. e. it is the *light of Brahman* which pervades over all things. What is meant is that those persons who have turned back their visual and other organs from their external objectives, and have come to know *Brahman* and having their inner organ (mind) clarified by such means of abstinence as Celibacy and the like, *see this light on all sides*.—' *Paraṅ* ' has to be construed by changing its gender into the *neuter*, as it is meant to qualify the word ' *Jyotiḥ* '—light—which is Neuter ;—*which shines*–glimmers—*in the Effulgent* ; —i. e. subsisting in the *Effulgent* Supreme Brahman,—that light, being illumined by which, the Sun blazes, the Moon shines, the lightning flashes and the hosts of planets and stars twinkle.

(II) Further, another *Mantra-Seer* (Sage) having seen the above-mentioned *Light*, says as follows (the second *Mantra* quoted in the Text in full).—*Above darkness*,—i.e. beyond *Ignorance* ; or destructive *of ignorance*,—*the light which is supreme*—subsisting in the Sun ;—*perceiving* this light, *we reached* (this verb has to be construed from the latter part of the *Mantra*) ;—this light is *our own*,—our very own, i. e. shines in our heart ;—the light subsisting in the Sun is *one* light which is *supreme*, more excellent, higher than the other light ;—*and on perceiving this, we* reached,—what ?—the *effulgent divine* source of energy, the Sun,—so called because He energises the Essences, the rays, the organs and the entire universe,—*we reached this Highest Light*, the highest of all lights ;—the most wonderful !

This is the Light which has been eulogised by these two verses and which had been indicated by the three Yajuṣ-Texts referred to above.

The repetition—'*Yea, the Highest Light*' is meant to indicate the end of the Section dealing with the assumption of Sacrifice as representing the Man.—(7).

End of Section (17) of Discourse III

SECTION (18)

TEXT—**One should meditate upon the *Mind* as *Brahman*; this is with reference to the Body. With reference to Deities,—(one should meditate upon) *Ākaśa* as *Brahman*.—In this way both become taught,—that with reference to the Body and that with reference to the Deities.—(1)**

BHĀṢYA—God has been spoken of as 'consisting of the Mind', also as 'consisting of the *Ākaśa*', as forming a part of the quality of Brahman; now with the words '*Mind as Brahman*', the Text proceeds to lay down the meditating of these two—*Mind and Ākāśa*—as the *entire Brahman*.—*Manas, Mind*, is that whereby one *thinks*, the Internal Organ;—this is *Brahman*, the Highest;—*thus should one meditate.* This doctrine refers to the Man's own self (i. e. the Body wherein the Mind lies); that doctrine which refers to the Deities we are going to expound: *One should meditate upon Ākaśa as Brahman—In this way both*—the doctrines of viewing *Brahman* in reference to the Body, and that of viewing it in reference to the Deities—*become taught*—expounded; Both *Mind* and *Ākaśa* are subtle entities—and *Brahman* is accessible by the Mind; hence it is only fit that the Mind should be looked upon as *Brahman.* As for *Ākaśa*, it is all-pervading, subtle and free from limitations; (and it is only fit that it should be looked upon as *Brahman.*—(1)

TEXT—**This same Brahman is four-footed: Speech is one foot, Breath is one foot, the Eye is one foot, the Ear is one foot;—this is with reference to the Body.**

Now with reference to Deities—*Agni* is one foot, Vāyu is one foot, *Āditya* is one foot, the Quarters are one foot.—Thus both become taught,—that with reference to the Body and with reference to the Deities.—(2)

BHĀṢYA—*This same Brahman*—named 'Mind'—*is four-footed*; i. e. It has four feet.—" In what way is the Mind—*Brahman* 'four-footed'? "—*Speech, Breath, Eye* and *Ear* are the four 'feet';—*this is with reference to the Body. Now with reference to the Deities*—the four 'feet' of *Ākāśa-Brahman* are *Agni, Vāyu, Āditya* and *the Quarters*. —In this way, *both* forms of the '*four-footed*' *Brahman become taught,—that with reference to the Body and that with reference to the Deities.*—(2)

TEXT—**Speech itself is the fourth foot of *Brahman*; it shines and warms with the light of Agni. One who knows this shines and warms up with renown, fame and Brahmic glory.—(3)**

BHĀṢYA—*Speech itself is the fourth foot*—of the Mind-Brahman,—*fourth*, in reference to the other three feet; because it is through this 'foot' of *Speech* that the Mind stands upon,—becomes fixed upon—the *cow* and such other things that are spoken of; hence Speech is *like* the foot of Mind.—Similarly, *Breath*—the organ—is one foot; as it is through this that it *moves* over to objects of olfactory perception.—Similarly the *Eye* is one foot; the *Ear* is one foot.—Thus is the *four-footed-ness* of the *Mind-Brahman* established, in reference to the Body.—Now as in reference to the Deities,—*Agni, Vāyu, Āditya* and the *Quarters* are the four feet of *Ākāśa-Brahman*; these are found to be attached to Ākāśa just as the four feet of the cow are attached to the belly; hence these—*Agni* and the rest—are said to be the 'feet' of *Ākāśa*.—Thus both forms of '*four-footed-ness*',—that relating to the Body, and that relating to the Deities—become *taught*.—

Now *Speech*, which is the fourth foot of Mind-*Brahman shines* and *warms* with the *light* of *Agni* as pertaining to *Deities*; that is, it generates light and warmth. Or it may mean that Speech becomes energised by the man feeding upon Oil, Butter and other such articles partaking of the nature of the Deity Agni, whereupon it becomes imbued with courage to speak;—the reward accruing to one who knows this as above explained is that *he shines and warms up with renown, fame and Brahmic glory.*—(3)

TEXT—*Breath* **is the fourth foot of** *Brahman*; **it shines and warms with the light of** *Vāyu*; **one who knows this shines and warms with renown, fame and Brahmic glory.—(4)**

The Eye is the fourth foot of *Brahman*: **it shines and warms with the light of** *Āditya*; **one who knows this shines and warms with renown, fame and Brahmic glory.—(5)**

The Ear is the fourth foot of *Brahman*: **it shines and warms with the light of the Quarters. One who knows this shines and warms with renown, fame and Brahmic glory:—Yea, one who knows this.—(6)**

BHĀṢYA—*Similarly Breath is the fourth foot of Brahman*; for the apprehension of odour, it shines and warms with the light of *Vāyu*;—similarly the *Eye* shines and warms with the light of *Āditya*, for the apprehension of colour;—the Ear shines and warms with the light of the Quarters for the apprehension of sound.—The reward of knowledge is the same in all cases; the imperceptible (spiritual) reward consists in *Union with Brahman*, for one who knows this.

The repetition is meant to indicate the end of the Exposition of the particular doctrines.—(4-6)

End of Section (18) of discourse III

SECTION (19)

TEXT—**The Sun is Brahman,—such is the teaching; and its exposition is this: In the beginning, this was indeed *non-existent*; it *became existent*; it came into being; it became an egg; it lay for the period of one year; it broke open; then came the two halves of the egg-shell, one silver, one gold.—(1)**

BHĀṢYA—*The Sun is Brahman,—such is the teaching*; and now its *exposition* is done, for the purpose of eulogising it.—*In the beginning,*—in its previous condition, (before it came in existence)—*this*—whole universe—*was non-existent*; i. e. it had its name and form undifferentiated, not that it did not exist at all. That this cannot be the meaning is shown by the Vedic Text which says 'How could the *existing* come out of the *non-existing*?', which negatives the view that the effect was absolutely non-existent, before it was produced.—*Objection*:—"In the present text, it is definitely stated that *all this was non-existent*; so that it should be a matter of option, to accept this *non-existence* or the *existence* indicated by the text you have quoted".—Answer:—That cannot be; there can be no option in regard to the state of things, as there is in regard to *actions*.—"Then, how is it that the present text declares *this* to be *non-existent*?"—We have already explained that what is meant is that the Universe was undifferentiated as to Name and Form, and hence it was *as if non-existent*, and hence spoken of here as 'non-existent'.—"The Text uses the term *eva*, 'indeed', which serves to emphasise what is declared (which therefore cannot be taken in any figurative sense)".—True, it is so; but what is emphasised is not the *negation of existence*, (but the absence of differentiation of Name and Form); as a matter of fact, the term '*sat*', '*Existent*', is found to be used in the sense of 'differentiat-

ed Name and Form ' and this ' differentiation of Name and form ' of the Universe is mostly dependent upon the Sun ; for, if the Sun were not there, all this Universe would be one mass of darkness, and nothing could be known ; hence the man ignorant of the ultimate truth speaks of the Universe, which is really existent, as ' *non-existent* ', in the sentence which is meant to eulogise the Sun, for the purpose of showing that it is a fit object for being looked upon as *Brahman*. In common parlance things are spoken of as ' existent ' only when the Sun is there ; just as (obverse) it is said that— ' this royal dynasty, equipped with all good qualities, was indeed *non-existent*, while king *Pūrṇavarman* was not there.' In fact, the present text is not meant to expound either the *existence* or *non-existence* of the Universe ; it is meant only to expound the teaching that ' the Sun is Brahman' ; this is made clear by the fact that in the summing up (at the end of the Section), the Text is going to speak of ' *one who meditates upon the Sun as Brahman* '.

It became existent ; that which was spoken of as ' non-existent ' before coming into existence,—i. e. was as if stagnant, immobile, hence appearing to be *non-existent*—*became existent*,—i. e. slightly inclined towards producing positive effects, hence *existent* ;—that is, it became mobile, and *came into being*,—having its Name and Form slightly differentiated, just like the *seed* growing into the sprout. Then gradually, it became larger and then *it became an egg*, —coming out of water.—The lengthened form ' *Āṇḍam* ' is a Vedic anomaly (for the simple form '*aṇḍam*')—*This egg lay for the period of one year*,—the measure of time known as ' one year '; during all this time it lay entirely undifferentiated in form ;—after that period of one year, *it broke open* ; burst open, like birds' eggs ;—of the *Egg* thus broken up, there were *two halves of the egg-shell*,—one silver and the other gold.—(1)

TEXT—**That which was silver is this Earth; that which was gold is Heaven; that which was the thick membrane became the Mountains; that which was the thin membrane became the Mist along with Clouds; what were the arteries became Rivers; that which was the abdominal fluid became the Ocean.—(2)**

BHĀṢYA—Of the two halves of the Egg-shell, that which was the *silver half is this Earth*; that is, the lower half of the shell is represented by the Earth.—That which was the *golden half is Heaven*; that is, the upper half of the shell is represented by the Heavenly Region. *That which was the thick membrane*—which was the thick covering over the embryo, at the time that the egg burst into two parts,—this became the mountains.—*That which was the thin membrane became the Mist*—the *frost—along with the clouds. Those that were the arteries of the embryo* when born *became the rivers.*—That *which was the abdominal fluid*,—the fluid in the abdomen of the born embryo,—became the Ocean.—(2)

TEXT—**And what was born was the Sun. When he was born, shouts, loud and extensive, arose; as also all beings and desires. It is for this reason that whenever the Sun rises and sets, shouts, loud and exensive, arise, as also all beings and all desires.—(3)**

BHĀṢYA—*And what was born*,—in the form of the embryo in the said egg,—*was the Sun.* When this Sun was born, *shouts*—sounds—*loud and extensive*,—'*ulūlava*' standing for '*urū-ravah*'; loud and extensive sounds,—*arose*, just as shouts arise on the birth of the first son of a king;—*as also all beings*—animate and inanimate—*and all desires*—of those beings; '*Kāmāḥ*' 'desires', here stands for *things that are desired*, such as women, clothing, food and so forth. Inasmuch as on account of the birth of the Sun, the beings and the desired things came into existence,—even to-day,

whenever the Sun rises and when he sets,—or '*pratyāgama*' may be taken as *rising again and again,*—on that account, there arise *all beings and all desires*, and also *shouts, loud and extensive.* This phenomenon is well-known as happening at sun-rise.—(3)

TEXT—**Now, if any one, knowing this, meditate upon the Sun as** *Brahman*, **quickly will pleasant shouts approach him and will continue,–yea, will continue.–(4)**

BHĀṢYA—*If any one*, knowing the Sun as endowed with the aforesaid greatness, *meditate upon the Sun as Brahman*, then he attains the same character as the Sun; and further there is a perceptible result also: *Quickly*—very soon–'*Yat*' is an adverb,—there *approach him pleasant*—agreeable—*shouts*. The *pleasantness* of the shouts etc., consists in this that in their enjoyment there is no element of sin.—*They will approach him, and will also continue*; there is not merely approach of the shouts, in fact, they continue to delight him, and bring pleasure to him,—The repetition is meant to indicate the end of the Discourse and also the great importance of the subject.—(4)

End of Section (19) of Discourse III

End of Discourse III.

DISCOURSE IV

SECTION (1)

BHĀṢYA—It has been explained above (under Sec. 18 of Discourse III.) how *Vāyu* and *Prāṇa*—are to be viewed as the 'feet' of Brahman. Now proceeds the teaching that these same *Vāyu* and *Prāṇa* are to be meditated upon as *Brahman* itself. The story has been introduced, for the purpose of making the teaching easily intelligible, and also for the purpose of laying down the procedure by which the Teaching is to be imparted and received;—and the story also shows how the attainment of the knowledge of the Teaching is to be brought about by such means as *faith, giving of food, absence of haughtiness* (humility) and so forth.

TEXT—**Om ! There lived a descendant of *Janashruti*, his Great-grandson; he was a pious giver, very generous and with plenty of cooked food ; he built Rest-houses all round,—(thinking that) everywhere they may eat of mine.—(1)**

BHĀṢYA—*Jānashruti*,—the descendant of *Janashruti* :—the particle '*ha*' means that such is the story told among people ;—*his great-grandson*—the son of his grandson ;—*he was a pious giver*,—i. e. what he gave to Brāhmaṇas and others was always given with due faith and regard ;—*he was very generous*,—i. e. he had the habit of giving away much ; —he had *plenty of cooked food*,—that is, large quantities of food were cooked in his house, every day ; that is, in his house much food was cooked for giving away to those seeking for food. This *descendant of Janashruti, his great-grandson*, endowed with such qualities, *lived* in a particular place and at a particular time. *He all round*,—in all

directions, in villages and in cities,—*built-erected-Rest-houses*, for people to come and live in ;—his idea being that *every-where*—living in these Rest-houses,—people may *eat of mine*,—i. e. the food supplied by me.—(1)

TEXT—**Once at night, some flamingoes flew along ; then one flamingo said to the other flamingo—' Ho, Ho, O, *Bhallākṣa, Bhallākṣa !* The effulgence of *Janashruti's* great-grandson is pervading like Heaven ; touch it not, lest it scorch thee ! '.—(2)**

BHĀṢYA—Under such circumstances, once upon a time, during the hot season, while the king was seated on the roof of the palace, one night, *some flamingoes flew along* ; that is, some ancient sages or deities, being pleased with the king's generosity in giving food, took the shape of flamingoes and flew along within range of the king's vision. At that time, when the flamingoes were flying along, one of them, flying behind the rest, said to the flamingo flying before him : '*Ho*, '*ho*'—*Hey, Hey*,—having attracted his attention by addressing him thus—*Bhallākṣa* ! *Bhallākṣa* !—by the repetition showing great regard for what he was going to say, just as in the expression '*See* ! *See* ! How wonderful it is ! '—The term '*Bhallākṣa*' is meant to indicate *shortsightedness*;—or it may be that the flamingo addressed was proud of his superior knowledge of Brahman and on account of his pride, he has been thus taunted by being addressed twice as '*Bhallākṣa, Bhallākṣa* ', by the flamingo behind him who finds his arrogance unpardonable.—(He said to him)—*The Effulgence of Janashruti's great-grandson is like Heaven*—the Heavenly Region,—i. e. his effulgent brightness due to the magnificence of his generous distribution of food,—*pervading* ! i. e. it touches Heavenly Regions.—Or the expression '*samam divā* ' may mean that his effulgence is *like daylight* ;

hence touch it not,—i. e. do not come into contact with the effulgence—lest you do come into contact with that effulgence, it should *scorch thee*,—burn thee! The verb '*pradhākṣīḥ*' which is in the Second Person has to be construed as '*pradhākṣīt*' in the Third Person.—(2)

TEXT—**The other replied—'How can you speak of him, being what he is, as if he were *Raikva with the Cart*?' 'Of what sort is *this Raikva with the Cart*?'—(3).**

BHĀṢYA—When the first flamingo had said as above, the other, which was flying ahead, *replied*—'Oh! this poor king is a mean fellow; and such as he is',—this being added with a tone of reproach—'you yet talk of him with great respect, as if he were endowed with high-mindedness,—as if he were *Raikva with the Cart*,—i. e. Raikva who possesses a cart. It is incompatible with his character and improper to speak of him as if he were like *Raikva with the Cart*.—The other flamingo then asked—'Of what sort is this *Raikva with the Cart*?'—When he was asked thus, *Bhallākṣa* said—'Listen, of what sort is *Raikva with the Cart*?'

TEXT—**Just as all the lower casts of the Dice go over to one who has won the *Kṛta-cast*, so does go over to him whatever good the people do; so also to him who knows what he knows. Such is he who has been spoken of by me.—(4)**

BHĀṢYA—In common practice, when the *Kṛta-cast of the Dice* which bears four marks and is used in gambling, wins among persons engaged in gambling,—to the man who has won with that *Kṛta-cast*,—*go over*—become included,—*all the lower casts*, bearing *three*, *two* and *one* mark respectively,—named *Trētā*, *Dvāpara* and *Kali*. That is to say, inasmuch as the number *four* on the *Kṛta-cast* contains within itself the lower numbers *three, two and one*, these

latter become included in the former.—Just as in this illustration; so, in the case of *Raikva* also,—who has the same position as the *Kṛta-cast*,—there *goes over to him* everything that is in the position of the other three casts *Trēta* and the rest; that is, everything becomes included in *Raikva*.—What is this *everything* that becomes included in him?—Whatever good *the people do*,—i. e. whatever good and righteous deeds men do in the world become included in the *merit* acquired by *Raikva*; that is, the reward of the good acts of all living beings become included in the reward of *Raikva's* own good acts.—*So also to him who knows what he knows* ;—what is it?—that which *Raikva* knows; anyone else who knows that, to him also go over the good acts done by all living beings and also the reward of those acts; just in the same way as they go to *Raikva*.—*Such is he*—the knowing man, who, like *Raikva*, becomes like the Kṛta-cast.—(4)

TEXT—**Janas'ruti's great-grandson overheard this; and as soon as he rose, he spoke to the Bard—'O friend, speak of *Raikva with the Cart*'—' Well, what sort of person is this Raikva with the Cart?'—(5)**

' Just as all the lower casts of the Dice go over to one who has won with the *Kṛta-cast*, so does go over to him whatever good the people do; and so also to him who knows what he knows. Such is he who has been spoken of by me '.—(6)

BHĀṢYA—The said statement made by the flamingo,—which eulogised another knowing person in the shape of *Raikva*, and deprecated himself—the king. Janashruti's great-grandson heard while seated on the roof of his palace; and bearing in mind the flamingo's words, and cogitating over it over and over again, he passed the remaining portion of the night. Then, having been roused from his

slumber by the eulogistic chants of the Bards,—or, on rising from sleep,—he spoke to the Bard—' O, my friend, speak of *Raikva with the Cart*,-not of me;' that is, he alone is deserving of all the eulogy that you have been chanting,—not I', *or*, 'Go and speak to *Raikva with the Cart* that I wish to see him '.—In this latter sense, the particle ' *iva* ' may be taken as indicating *emphasis*, *or* as conveying no meaning.—The Bard, understanding the king's wish and desirous of bringing *Raikva with the Cart*, said—' What sort of person is this *Raikva* with the Cart ? ' Having been told by the king and being anxious to bring over *Raikva*, the man naturally wanted to know who this man was.—Upon this, Janashruti's great-grandson repeated the description given by Bhallākṣa, the flamingo.—(5-6).

TEXT—**The Bard, having searched him, came back, saying ' I found him not '. Then the king said—' Oh, that place where search is made for the *Brāhmaṇa*—there search him '.—(7)**

BHĀṢYA—Remembering the king's words, the Bard went to villages and cities and searched for *Raikva*, and returned saying ' I found him not ';—that is, I could not recognise him.—Then the king said to the Bard—' Oh, the place where search is made for the *Brāhmaṇa* knowing *Brahman*,—that is, in some quiet and lonely place or the bank of a river and such places,—*there*,-i.e. in such places,—*search for him*,—go and find him in such places.—(7)

TEXT—**While he was scratching his itch, seated under the cart, he sat near him and said to him,—' O, Revered sir, are you *Raikva with the Cart* ? '—He replied—' Well, fellow, yes, I am '.—The Bard came back saying ' I have found him '.—(8)**

BHĀṢYA—Having been thus directed, the Bard searched for him, and in a lonely place, found him *under the cart*

scratching his itch; and he thought that '*this must be Raikva with the Cart*'; he then approached him and sat near him, with great respect; thereupon he said to *Raikva*,—'O, Revered sir, are you *Raikva with the Cart*?'—Being thus asked, he replied—'Well fellow, yes, I am'; the term '*āre*' (fellow) was meant to indicate disdain.—Having thus recognised him, the Bard returned saying 'I have found him'.—(8)

End of Section (1) of Discourse IV

SECTION (2)

TEXT—**Then Janashruti's great-grandson took with him six hundred cows, necklace, and a chariot with mules and went over, and said to him.—(1)**

BHĀṢYA—Then, having understood that the sage was intending to enter the life of a Householder, and also that he was desirous of acquiring wealth—*Janashruti's great-grandson took with him six hundred cows, necklace, a chariot with mules*—yoked with a pair of mules,—and along with all this wealth, went over to where *Raikva* was; and having approached him, *said to* him as follows :—(1)

TEXT—'*Raikva*, **here are six hundred cows, necklace, and a chariot with mules. Now, revered sir, teach me that Deity which you worship**'.—**(2)**

BHĀṢYA—'O, *Raikva*, here are *these six hundred cows*,—brought by me for you,—here is a *necklace*,—and a *chariot with mules*; please accept all this wealth, and *teach me that Deity which you worship*; that is, instruct me regarding that Deity.—(2)

TEXT—**The other answered him thus—'O,** *Shūdra* **! may this necklace with the chariot and the cows remain with thyself';—thereupon** *Janashruti's* **great-grandson**

again came to him with a thousand cows, a necklace, a chariot with mules and his daughter, and went over to him.—(3)

BHĀṢYA—When the king had said this, the *other*—i. e. *Raikva—answered him thus.*—'*Aha*' is a particle generally used to signify *resentment*; but in the present context, it does not signify anything; as the term '*eva*' has been used separately (for the purpose of expressing resentment). '*May this necklace with the chariot*—[*Hārētvā* being formed as '*Hara*' (necklace) plus '*itvā*' (chariot)],—*along with the cows remain with thee thyself*;—let them be with thyself—O, *Shūdra*';—the sense is that 'I have no use for these which are insufficient for my purpose'.

Objection:—"The person addressed was a *king*, as is clear from the fact that he had a *Bard* in attendance; as has been said before—'He said to the Bard'. Then again, he had approached the *Brāhmaṇa* (*Raikva*) for the purpose of acquiring knowledge, to which a *Shūdra* is not entitled. How then is it that *Raikva* has adopted an improper form of address 'O, *Shūdra*'?"

The revered Teachers have explained this as follows:—On overhearing the conversation of the flamingoes, the king was struck with sorrow; *under this sorrow*, ('shuchā') he heard of Raikva's greatness, and then became mollified; all this the sage (*Raikva*) knew, and in order to indicate that he had supernatural powers to read the thoughts of other persons, he addressed the king as '*shūdra*' (applying this name to him in the etymological sense of *mollified through sorrow*); or his purpose may be to express displeasure at the king having come to him for acquiring knowledge, through gifts only, and not through service,—thus behaving improperly, like a *Shūdra*. He did not mean that the king was a *Shūdra by caste*.

Others have offered the following explanation :—The king had brought a small quantity of wealth, hence in anger the sage addressed him as '*shūdra*'; as indicating the impropriety of this conduct, there is the text that 'Wealth should be accepted only when it is offered in plenty'.

Therefore, having understood the wishes of the sage Janashruti's great-grandson took with him *one thousand* cows—more—his daughter a fit wife for the sage,—and came to the sage.—(3)

TEXT—**He said to him—'*Raikva*', here are a thousand cows, this necklace, this chariot with mules, this wife, and this village in which you dwell. Now, revered sir, teach me.—(4)**

Holding her mouth, he said,—'Thou hast, O, *Shūdra*, brought these ; by this mouth alone dost thou make me speak',—These are the villages named '*Raikvaparṇā*' in the *Mahāvṛṣa country*, where he lived.—He then taught him.—(5)

BHĀṢYA—'O *Raikva*, *here are a thousand cows*, *this necklace*, *the chariot with mules*, my daughter-for being your wife,—all this has been brought by me ;—and *this village also where you dwell*—this also has been set apart by me for you. Accept all this, and teach me, O revered sir.'

On being thus addressed, the sage, *holding the mouth* of the king's daughter who had been brought for being his wife,—i. e. knowing the mouth to be the doorway, the proper channel, for the imparting of knowledge,—according to the declaration that—'The Religious Student, the giver of wealth, the exceptionally intelligent, the Vedic scholar, a loved person, and learning itself,—these are my six channels, said Knowledge;' such is the declaration known to have been made by Knowledge.—Knowing this, the sage held her mouth, and said—'Thou hast brought these, cows and other

things,—and thou *hast done well* '—this has to be supplied. '*Shūdra* '—this form of address is only in accordance with the former address, and has no other signification, as on the previous occasion.—'*It is by this mouth alone* '—which is a fit channel of knowing,—dost thou make me speak '.—*There are the villages known as Raikvaparṇā in the Mahāvṛṣa country, where*—in which villages—lived *Raikva.*—Thereupon he taught him,—the Science.—(5)

End of Section (2) of Discourse IV

SECTION (3)

TEXT—**Air indeed is the Absorbent; when Fire goes out, it goes into Air ; when the Sun sets, it goes into Air ; when the Moon sets, it goes into Air.—(1)**

BHĀṢYA—*Air indeed is the Absorbent* ;—The 'Air' meant here is the external (Physical) air ;—' *Vāva* ' has the restrictive force ;—*Absorbent*,—so called because it absorbs, swallows or merges in itself, the Air is called the 'absorbent' because it absorbs the Fire and other deities mentioned below into itself. So that the quality named ' absorbence ' is to be meditated upon like the Air ; that such is the meaning is indicated by the example of the winning of the *Kṛtāya* dice (described before).—The text proceeds to show in what way Air is the *Absorbent.—When*—at which time—*Fire goes out*—becomes extinguished,—*then it*—the Fire—*goes into Air*,—that is, becomes of the nature of Air.—Similarly, *when the Sun sets, it goes into Air*; *when the Moon sets, it goes into Air.*—

Question—" As a matter of fact, the Sun and the Moon continue to exist in their own forms ; how then can they be said *to go into Air* ? "—

Answer—This does not vitiate the doctrine. Because when on setting, the Sun and Moon become invisible, what

makes them invisible is Air ; it is Air by which the Sun is carried to setting, because every movement is the effect of Air. Or, the meaning may be that when, at Dissolution, the physical forms of the Sun and Moon perish, and they become dissolved into Light, they *go into Air only*.—(1)

TEXT—**When Water dries up, it goes into Air. For Air indeed absorbs them all.—This is with reference to the Deities.—(2)**

BHĀṢYA—Similarly, *when Water dries up*—reaches evaporation,—*it goes into Air*; because it is Air that absorbs all these extremely powerful elements Fire and the rest. For this reason Air is to be meditated upon as endowed with the quality of *absorbence.—This is with reference to Deities*,—i.e. the doctrine of Absorption as applied to Deities.—(2)

TEXT—**Now with reference to the Body. Breath indeed is the *Absorbent*. When one sleeps, Speech goes into Breath, the Eye goes into Breath, the Ear goes into Breath, the Mind goes into Breath. For Breath indeed absorbs all these.—(3)**

BHĀṢYA—Now, next, follows the doctrine in reference to one's own body.—*Breath*—the principal Life-breath—*indeed is the Absorbent. When—at the time that—one*,—the man—*sleeps, Speech goes into Breath*,—just as Fire goes into Air ;—*the Eye goes into Breath ; the Ear goes into Breath* ;—the *Mind goes into Breath. For Breath indeed absorbs all these*—Speech and the rest.—(3)

TEXT—**These two indeed are the two *Absorbents*, *Air* among the Deities and *Breath* among the Organs.-(4)**

BHĀṢYA—*These two are the two absorbents*,—endowed with absorbent properties. Air is the Absorbent among Deities, and *Breath the principal Life-breath—is the Absorbent* among the *Organs*—Speech and the rest.—(4)

TEXT—**Once, while *Shaunaka-Kāpēya* and *Abhīpratārin Kākṣasēni* were being served with food, a Religious Student begged of them ; and they did not give to him anything.—(5)**

BHĀṢYA—This story is introduced for the purpose of eulogising these two (*Air* and *Breath*).—The particle '*ha*' indicates that the story is current among people.—'*Shaunaka*' the son of *Shunaka*—'*Kāpēya*'—who belonged to the *Kapi-gotra* ;—'*Abhipratārin*'—by name—'*Kākṣasēni*' the son of *Kakṣasena* ;—when these two were seated at their meals, and *were being served with food*,—by the cooks,—*a Religious Student*,—proud of his *knowledge of Brahman*—*begged of them*—asked for food.—Those two understood that the Religious Student was proud of his knowledge of *Brahman*, and hence, with a view to test him, *did not give to him anything*,—just waiting to see what he was going to say.—(5)

TEXT—**He said—'The one Deity, *Prajāpati*, swallowed up the four *High-souled Ones*,—He, the protector of the universe. Him, O *Kāpēya*, mortals do not perceive, though O *Abhipratārin*,—He dwells in many ways. He for whom all this food is,—to him it has not been given.'—(6)**

BHĀṢYA—*He*—the Religious Student—*said*: '*The four High-souled Ones*,—this is to be construed as the Accusative plural,—*the one deity Prajāpati, swallowed up*; *Vāyu* (Air swallowing *Agni* (Fire) and the rest, and *Prāṇa* (Breath) swallowing *Vāk* (Speech) and the rest.—Or, as some people explain this latter part of the sentence—'*Kaḥ sa jagāra*', 'who was it that swallowed up ?'—*He the protector of the universe*,—the term '*bhuvana*' stands for the whole Universe consisting of the Earth and other regions, in the sense that 'all living beings live (*bhavanti*) therein',—of this whole universe,—He is the protector, the saviour.—*Him*—this

Prajāpati—O Kāpēya, mortals—people prone to death, lacking in discrimination,—*do not perceive*—know ;—*though, O, Abhipratārin,—He dwells in many ways,*—spiritual, divine and material (related to the Body, to the Deities and to the Elemental Substances).—*He for whom all this food is*—prepared day by day, for whose Eating,—*to Him—Prajāpati*—it has not been given.—(6)

TEXT—**Thereupon**, *Shaunaka-Kāpēya*, **reflecting, approached him (and said)—' It is the Self, the generator of the Deities and of Beings, He with golden teeth, the Devourer, Not-unintelligent. They describe his greatness as very great ; without being Himself eaten, He eats even what is not food. We, O Religious Student, meditate upon this '.—[Then he said to the servants] ' Give him food '.—(7)**

BHĀṢYA—*Thereupon, Shaunaka-Kāpēya, reflecting*—pondering in his mind, over the words of the Religious Student, *approached him*—the Religious Student; and having approached him, said—' He whom, you have said, mortals do not perceive,—Him we do perceive. '—How so ?—' It is *the Self*—of all things, animate and inanimate;—further, it is He who absorbs within Himself and swallows *Agni* and other Deities and produces them again ; He, in the form of *Vāyu*, is the generator of *Agni* and other Deities, in reference to the Divine form ; and in reference to the Body also, He, in the form of Prāṇa, is the generator of Speech and the other organs.—Or, the Self is the generator of the Deities, *Agni, Vāk* (Speech) and the rest, as *also of beings*—animate and inanimate.—*He is with golden teeth*, i. e. His teeth are imperishable, never broken—*He is the Devourer*,—prone to devour things.—*Not unintelligent*—' *Sūri* ', is *intelligent*, ' *asuri* ', is *unintellgent*, and ' *anasūri* ' *is not-unintelligent*, i.e. intelligent. His (Prajāpati's)—greatness,—magnificence,

—they—who know *Brahman*,—*decscribe as very great*—very large, immeasurable;—*as without being Himself eaten*—devoured.—by others—*He eats what is not food*,—i. e. *Agni-Vāk* and the other deities.—The particle '*Vā*' is meaning, less. *We, O, Religious Student, meditate upon this Brahman as described* (in this interpretation the construction is '*Brahmachārin ā idam vayam upāsmahe*');—others however construe the sentence differently (as '*Brahmachārin naidam vayam upāsmahē*) to mean that 'we *do not* meditate upon this Brahman that has been described, but upon the *Supreme Brahman*'.—Thereupon *Shaunaka* told the servants to '*give him food*'.—(7)

TEXT—**They gave it to him. Now these *five* and the other *five*, becoming *ten*, constitute the Kṛta (Dice-cast). Therefore in all quarters those ten are the *food* and the Kṛta-cast. This is Virāṭ the Eater of Food. By this all this becomes seen. One who knows thus sees all this and becomes an eater of food,—yes, one who knows this.—(8)**

BHĀṢYA—They gave food to him.

Now these five—the five, *Agni*, and the rest, which are swallowed, and the Vāyu that swallows them,—*these are five*; these are the five, distinct from Speech and the rest; and these, Speech and the rest, along with *Breath* are the other five; thus making up the number *Ten*; and becoming *Ten, they constitute the Kṛta-cast*;—the *Ekāya*-cast with four marks, swallows four numbers; then the Dice with *three* marks swallows three numbers the dice with two marks swallows two numbers, and there is *one* more; thus there are *Ten* making up the *Kṛta-cast*.—And because all this is so, therefore in all ten quarters, *Agni* and the rest and *Vāyu* and the rest are the *food*, because of the number *Ten* being the common factor. As says the *Shruti-text*—

'The *Virāṭ* is *ten-lettered*,—*Virāṭ is food*.' Hence all this *is food*, being *ten* in number. Hence these ten are the *Kṛta-cast*; because they are included in the *Kṛta-cast* which includes all four casts,—as we have already explained above.

This *Virāṭ*—being ten in number—is Food, and also *the Eater of food*, in the form of the *Kṛta-cast*. The number **Ten** is included in the *Kṛta-cast*, hence it is Food, and also the Eater of food.—So also the man who knows this, becoming unified with the ten deities, and hence being *Virāṭ*, through the number *ten*, becomes *food*,—and by the number of the *Kṛta-cast*, he becomes *the Eater of food*.—*By this*,—'food and Eater of food'—*all this*—universe situated in the ten quarters,—*becomes seen*,—i. e. perceived, by its forming the number of the *Kṛta-cast*. One who knows this, assumes the number of the *Kṛta-cast* and as such comes to perceive all things connected with the ten quarters. Further, *one who knows this*—perceives what has been said above, and *becomes an eater of food*.

The repetition is meant to indicate the end of the description of this particular form of meditation.—(8)

End of Section (3) of Discourse IV

SECTION (4)

TEXT—**It is said that *Satyakāma Jābāla* addressed his mother: 'Mother, I wish to live the life of the Religious Student; of what family am I?'.—(1)**

BHĀṢYA—Now begins the teaching that 'all this universe in the form of speech and the rest, and Agni and the rest, which has been hitherto eulogised as *Food* and *Food-eater*, should be unified and divided into sixteen parts and viewed as *Brahman*. The story has been introduced

with a view to show that Faith and Austerity are necessary adjuncts of meditation on *Brahman.*

Satyakāma—by name;—the particle '*ha*' is meant to indicate the fact of the story being correct;—*Jābāla*—the son of *Jabālā—addressed his mother—Jabālā—O, mother, I wish to live the life of the Religious Student,*—in the family of a Teacher,—for the purpose of acquiring the Vedic Lore; *—to which family do I belong?*'.—what is the name of the *Ṛṣi* to whose race I belong?'.

TEXT—**She said to him—'I do not know, my child' of what family thou art; I obtained thee when, in my youth, I attended upon many people, devoted to their service; so I do not know of what family thou art; but I am *Jabālā* by name and thou art *Satyakāma* by name; so declare thyself as *Satyakāma Jābālā*.'—(2)**

BHĀṢYA—Being thus asked, *Jabālā* said to her son: 'I do not know the Ṛṣi to whose family you belong, O, my child.'—Being asked—'Why do you not know it'?—She said—'In my husband's house, I had to attend upon many people who came as guests and strangers,—*as servant*—very devoted to my duties of attendance on them, and being entirely taken up by such service, my mind never turned towards such information as regards the family to which thou belongest, which therefore I do not remember;—and it was at that time, *in my youth that I obtained thee*;—and soon after your father died; hence, having no protector left for myself, I know not to which family thou belongest. *But I am Jabālā by name and thou art Satyakāma by name*; so declare thyself to thy Teacher—as Satyakāma Jābāla saying 'I am Satyakāma Jābāla';—that is, if you are asked by the Teacher'.—(2)

TEXT—**Having gone to *Gautama-Hārīdrumata*, he said to him—'Reverend Sir, I wish to live as a Religious**

Student under you, and I would approach you, reverend Sir.'—He said to him 'Of what family art thou, my Boy? '—He replied—'Sir, I do not know of what family I am ; I asked my mother and she said—'I obtained thee when, in my youth, I attended upon many people, devoted to their service; so I do not know of what family thou art; but I am *Jabālā* by name and thou art *Satyakāma* by name;'—so, Sir, I am *Satyakāma-Jābāla*.—(3) (4)

BHĀṢYA—He, *Satyakāma-Jābāla, having gone to Hāridrumata*—the son of *Haridrumata—Gautama*, being his family name, said to him—'*Reverend Sir, I wish to live as a Religious Student under you*,—and live with you,—I *would approach you, Sir*,—as a disciple'.—When he said this, Gautama said to him—'*Of what family art thou, my Boy?*'—as a disciple has to be admitted only when his family and race are fully known.

Being thus asked, *Satyakāma said*—'Sir, I do not know of what family I am; but I asked my mother; and on being asked by me, my mother said to me—'In my youth, I attended upon many people etc., etc.,'—as before. I remember her words; so, Sir, I am *Satyakāma-Jābāla*.— (3-4)

TEXT—**He said to him—'None but a *Brahmana* could thus speak out. Fetch the fuel, good boy, I shall initiate thee; thou hast not flinched from the truth'.—Having initiated him he selected four hundred lean and weak cows and said to him—'Good boy, go with these'—While taking them away, he said—'I would not return without a thousand'.—He dwelt away for a number of years, by which time the cows came to be a thousand.—(5)**

BHĀṢYA—*Gautama* said to him—'No one who is not a Brahmana could speak out so openly and straightforwardly ; It is *Brāhmaṇas* alone, not others, who are, by their very

nature, straight-forward. *Since thou hast not flinched from the truth*—which is the rightful duty of the *Brāhmaṇa-caste*, I accept thee as a *Brāhmaṇa* and *am going to initiate* thee ; hence for the purpose of the preparatory embellishment, *fetch fuel, my Boy*, for the fire-rites.

Having said this, he initiated him, and having selected out of his herd of cattle—four hundred lean and weak cows, said to him '*My boy, go with these cows*'. Being thus told, the Boy, *while taking them away* to the forest,—said, 'I would not return until a thousand cows are completed'. Having said this, he took the cows to the forest, where there was plenty of grass and water and no extremes (dangers)—*and dwelt away there for a number of years*,—i.e. for a long time ; till the cows, having been properly looked after, came to be one thousand,—complete.—(5)

End of Section (4) of Discourse IV

SECTION (5)

TEXT—**Then the Bull said to him—'*Satyakāma*'.—He answered 'Yes, sir'—'My Boy, we have reached a thousand; carry us to the Teacher's House.'—(1)**

BHĀṢYA—When the Boy had become duly accomplished with faith and austerity, the deity *Vāyu* connected with the quarters became satisfied with him, and entering into the body of the Bull,—i.e. having become a Bull for the purpose of helping the Boy.—addressed him by name.—To him Satyakāma replied—' Yes, Sir ' ;.—this was the answer he gave.—*My Boy, we have reached a thousand*,—as you had promised.—*now carry us to the teacher's House*'.—(1)

TEXT—**'I would declare to thee the foot of *Brahman* '.—'Do tell it to me, revered sir'.—'The Eastern side is one factor, the Western side is one factor, the Southern side is one factor, the Northern side is one factor. This, My Boy, is Brahman's four-factored food,**

named '*The Luminous*'.—(2)

BHĀṢYA—'Further, *I shall declare to thee*—tell you—*the foot of Brahman*'.—Being thus addressed, the Boy replied—'Do tell it to me, revered Sir'.—Being thus requested, the Bull said to *Satyakāma*—'*The Eastern side is one factor*—quarter, one-fourth part of *Brahman's foot*; similarly, *the western side is one factor, the Southern side is one factor and the Northern side is one factor. This, my boy, is the four-factored Brahman's foot*,—that which has four factors or quarters—by name the Luminous,—i.e. of which the name is '*The Luminous* :'—(2)

TEXT—**He who knowing this thus meditates upon this four-factored** *Foot of Brahman*, **as** *the Luminous*, **becomes luminous in this world; and he wins luminous regions, who, knowing this thus, meditates upon the four-factored** *foot of Brahman*, **as the Luminous.—(3)**

BHĀṢYA—If any one knows the said four-factored foot of Brahman and meditates upon it as endowed with the quality of Luminosity,—to him accrues this reward—*He becomes luminous in this world*,—i.e. becomes well-known; and there accrues to him also the unseen reward that *he wins after death*,—*luminous regions*,—connected with Deities; He who knowing this meditates upon the four-factored foot of Brahman as '*The Luminous*'.—(3)

End of Section (5) of Discourse IV

SECTION (6)

TEXT—'*Agni* **will declare to thee the other foot**' :—**On the morrow, he made the cows start. When they came together towards evening, he, having kindled the fire, penned the cows and laid the fuel, sat down behind the fire, facing the East.—(1)**

BHĀṢYA—' *Agni will declare to thee the other foot*',—having said this, the Bull kept quiet.—He *Satyakāma on the morrow*,—the next day—having performed his obligatory daily duties—*made the cows start*, towards the Teacher's House; the cows moving slowly towards the Teacher's House,—when and where *they came together in the evening*,—sat together at night,—*Satyakāma kindled the fire, penned the cows, laid the fuel on the fire, sat down behind the fire, facing the East*,—pondering over what the Bull had told him.—(1)

TEXT—**The Fire said to him.**—*Satyakāma*'—**He answered—'Yes, Sir'.—(2)**

BHĀṢYA—*The Fire said to him*—addressing him—' *Satyakāma* '.—To him, *Satyakāma answered*,—gave the response—' Yes, Sir ".—(2)

TEXT—**'I would declare to thee, my Boy, the foot of** *Brahman*'—' **Do tell it to me, revered Sir; '—He said—' The Earth is one factor, the Sky is one factor, the Heaven is one factor, the Ocean is one factor, my Boy; this is the Brahman's four-factored foot, named the** *Endless*'.—**(3)**

BHĀṢYA—' I would declare to thee the *foot of Brahman*'—'*Do tell it to me, revered Sir*',—*He said—the Earth is one factor; the Sky is one factor; the Heaven is one factor; the Ocean is one factor*;—thus did Agni declare to him the philosophy relating to itself—' *This, my Boy, is the four-factored Brahman's foot, named the Endless*'.—(3)

TEXT—**He who knowing this thus, meditates upon this** *four-factored Foot of Brahman as the Endless*, **becomes endless in this world. And he wins endless regions, who knowing this thus, meditates upon this** *four-factored foot of Brahman as the Endless*, **becomes endless in this world. And he wins endless regions, who knowing this thus,**

meditates upon this *four-factored foot of Brahman as the Endless.*—(4)

BHĀṢYA—If any one meditates upon the above-described *foot of Brahman* as endowed with the *quality of endlessness*, he becomes endowed with the same quality while in this world, and, after death, *he wins endless regions,—who knowing* etc., etc.,—as before—(4)

End of Section (6) of Discourse IV

SECTION (7)

TEXT—**' The flamingo will declare to thee the other foot :'—On the morrow, he made the cows start. When they came together towards evening, he, having kindled the fire, penned the cows, and laid the fuel, sat down behind the fire, facing the East.—(1)**

BHĀṢYA—*Agni* said to him—'The flamingo will declare to thee the other foot'; and having said this, he kept quiet.—The flamingo here represents *Āditya* (the Sun), through the common qualities of whiteness and because of its flying through the sky.—*On the morrow etc., etc.*, just as before.—(1)

TEXT—**The Flamingo flew to him and said—'*Satyakāma*'.—He answered—'Yes, Sir '.—(2)**

[There is no Bhāṣya on this.]

TEXT—**"I would declare to thee, my Boy, the foot of Brahman'.—'Do tell it to me, Revered Sir'.—'He said —' The Fire is one factor ; the Sun is one factor ; the Moon is one factor ; the Lightning is one factor. This, my Boy, is the four-factored *foot of Brahman* named the *Effulgent*.—(3)**

He who, knowing this thus meditates upon this four-factored *foot of Brahman* as the *Effulgent* becomes *effulgent*

in this world; **and he wins effulgent regions,—who knowing this thus, meditates upon this four-factored** *foot of Brahman as The Effulgent.*—**(4)**

BHĀṢYA—*The fire is one factor; the sun is one factor; the moon is one factor; the lightning is one factor, my Boy.*—This is the Philosophy of Effulgence which was expounded by the flamingo. This shows that the flamingo here stands for the *Sun.* The reward to the man who knows this is as follows—In this world *he becomes effulgent*—bright,—and on dying wins effulgent regions, such as those of the sun, the moon and the like.—The rest is as before.—(4).

End of Section (7) of Discourse IV

SECTION (8)

TEXT—**'The Acquatic Bird will declare to thee the other foot'.—On the morrow, he made the cows start. When they came together towards evening, he, having kindled the fire, penned the cows, and laid the fuel, sat down behind the fire, facing the East.—(1)**

BHĀṢYA—The flamingo also, having said '*The Acquatic Bird will declare to thee the other foot*',—kept quiet. The Acquatio Bird—*Madgu*, is a bird that lives in water; and thus stands for *Prāṇa* (life-breath), through its connection with water. *On the morrow* etc., etc. as before.—(1)

TEXT—**The Acquatic Bird flew to him and said—'*Satyakāma*'—He answered—Yes, Sir.—(2)**

'I would declare to thee, my Boy, the foot of Brahman'.—'Do tell it to me, Revered Sir,'—He said—'The Breath is one factor; the Eye is one factor; the Ear is one factor; the Mind is one factor.—This, my Boy, is the four-factored *foot of Brahman*; **named** *The Repository.*—**(3)**

BHĀṢYA—The Acquatic Bird,—i.e. Breath (*Prāṇa*) declared the philosophy relating to itself:—'*Breath is one factor* etc,, etc.' Its name is the *Repository*. The *Repository* (Abode) here is the Mind ; and inasmuch as the experiences presented through all other organs converge—in this factor, —it is called the *Repository*.—(2-3)

TEXT—**One who, knowing this thus, meditates upon this four-factored foot of Brahman as the Repository, becomes endowed in this world, with repositories. He wins Regions with Repositories, who, knowing this thus, meditates upon this four-factored foot of Brahman as the Repository.—(4)**

BHĀṢYA—One who meditates on this foot as here described *becomes endowed in this world with Repositories*—i.e. with Abode, Shelter. *And he wins Regions with Repositories*—after death,—*one who knowing* etc. etc. as before. —(4)

End of Section (8) of Discourse IV

SECTION (9)

TEXT—**He reached the Teacher's House. The Teacher said to him—'*Satyakāma*'. He answered—'Yes, Sir,'—(1)**

BHĀṢYA—Having thus come to know *Brahman*, the Boy *reached*—came to—*the Teacher's House.—The Teacher said to him*—'*Satyakāma*'.—He answered—'*Yes, Sir*'.—(1)

TEXT—**'My boy, thou appearest as if thou knew *Brahman*; now who has taught thee ?—He answered—'People other than human beings. But I wish that you alone, Revered Sir, should teach me'.—(2)**

BHĀṢYA—' *My boy, thou appearest as if thou knew Brahman* ; ' one who knows Brahman is always happy with his senses, wears a smiling face, is free from all anxiety and

fully satisfied; hence the Teacher, noticing these, said—'*Thou appearest as if thou knew Brahman.—Now who*—indicating surmise,—*has taught thee?*'.—*Satyakāma* answered—'*People other than human beings*'—i.e. deities—have taught me; the sense is—'who else should dare to teach me, who am your disciple?'. Hence he answered that '*People other than human beings have taught me*'.—'But you alone, Revered Sir, should teach me,—so I wish,—i.e. if my wish counts;—what would be the use of anybody else saying anything?—That is 'I do not attach any importance to that'.—(2).

TEXT—**'For I have heard from persons like Your Reverence that it is only knowledge learnt from the Teacher that becomes the best.'—Thereupon the Teacher taught the same thing, and nothing was omitted—yea nothing was omitted.—(3)**

BHĀṢYA—'Further, it has been heard by me, in this connection, from sages like Your Reverence, that *it is only knowledge learnt from the Teacher that becomes best*,—acquires its highest character; hence Your Reverence alone should teach me.'—Being thus addressed, the Teacher expounded to him *the same thing*,—the same Philosophy—that had been taught by the deities (Bull, Agni, Flamingo, Acquatic Bird); and of that philosophy of the *sixteen Factors*, nothing—not the least part was omitted—left out. The repetition is meant to indicate the end of the exposition of this particular philosophy.—(3)

End of Section (9) of Discourse IV

SECTION (10)

BHĀṢYA—With a view to expound the *Philosophy of Brahman* in another manner,—the Text proceeds to expound the *Agnividyā*, the Science of the Fires, and to describe the

man who knows it.—As before the story is introduced for the purpose of showing that faith and austerity are necessary for the acquisition of the *knowledge of Brahman.*

TEXT—*Upakosala*, **the son of** *Kamala* **dwelt as a Religious Student with** *Satyakāma-Jābāla.* **It is said that he tended his fires for twelve years. But though the Teacher permitted the other disciples to 'return' Home, yet he did not permit** *Upakosala* **to 'return'.—(1)**

BHĀṢYA—*Upakosala*—by name—*the son of Kamala*, dwelt *as Religious Student, with Satyakāma-Jābāla.* The phrase 'Sa ha' indicates that this has been said so by people. *He tended his*—the Teacher's—*fires* for twelve years;—i.e. Performed his duties of attending on them. But while *the Teacher permitted the other disciples to return Home*,—after having taught them the Veda,—*he did not permit Upakosala to return.*—(1)

TEXT—**His wife said to him—'This Religious Student has performed his austerities, and has tended your fires very well; so that the fires may not blame you, you should teach him'. But he went away, without having taught him.—(2)**

BHĀṢYA—To the Teacher, his wife said—*This Religious Student has performed his austerities, and has tended the fires very well*,—attended upon them in the proper manner: and yet you, sir, are not permitting him, who is so devoted to the fires, to return home (complete his course); *so that the fires may not blame you*, that you are not completing the course for one so devoted to them,—*You should teach him*—that is, impart to *Upakosala* the teaching that he desires'.—But without having said anything to him,—though so requested by his wife,—the sage went away.—(2)

TEXT—**Through suffering he resolved not to eat. The Teacher's wife said to him—'O, Religious Student, do eat, why do you not eat ?—He said—There are, in this person, many longings extending in several directions ; I am full of sufferings ; I shall not eat'.—(3)**

BHĀṢYA—*He—Upakosala—through sufferings*—mental anguish,—*resolved*—made up his mind—*not to eat*,—i.e. to keep fast.—When he was sitting quietly in the fire-house the Teacher's wife said to him—' *O, Religious Student, do eat*,—take your food ;—*why*—for what reason—*do you* not eat ?—He said—' *In this person*,—in myself, the common disappointed man,—*there are many*—numerous—*longings*—desires—regarding what shall be done ; *and these extend in several directions* ;—i.e. the extent of those longings and sorrows regarding what should be done goes out in several directions.—*I am full of sufferings*—that is, of mental anguish due to the non-fulfilment of my duties ; *hence I shall not eat*'.—(3)

TEXT—**Thereupon the Fires said among themselves —'This Religious Student has performed austerities and has tended us very well ; well, let us teach him'. And they said to him—'** *Breath is Brahman, Ka* **is** *Brahman* ; *Kha* **is Brahman.'—(4)**

BHĀṢYA—After having answered the Teacher's wife, when the Religious Student resumed his silence, the three Fires,—having been won over by his service, and roused by pity—*said among themselves*—'Well, we should all teach this Religious Student, who is devoted to us and is suffering mental anguish, who has performed his penances and is endowed with full faith,—the *Philosophy of Brahman*.'—Having thus made up their mind, they said to him—" *Breath is Brahman, 'Ka' is Brahman, 'Kha' is Brahman.* "—(4)

TEXT—**He said—'I understand that *Breath is Brahman*, but I do not understand *Ka and Kha*'. They said—'What is *Ka* is *Kha*, and what is *Kha* is *Ka*'.—Then they taught him the Breath and also its Ākāsha.—(5)**

BHĀṢYA—*He*—the Religious Student—*said*—'I understand what has been said by you regarding *Breath* being *Brahman* ; as the meaning of this term is well known ; the term 'Breath' (*Prāṇa*) is well known among people as standing for that particular form of Air during the presence whereof there is *life*, and on the cessation of which life disappears ; and it is only right that this Breath should be regarded as *Brahman*. Thus, the meaning of the terms being well known *I understand that Breath is Brahman* ; *I do not, however, understand 'Ka and Kha'*.

Objection—" The terms *Ka* and *Kha* also are well-known as denoting *pleasure* and *Ākāsha* respectively ; why then did the Student not understand them ? "

Answer :—The *pleasure* that is denoted by the term *Ka* is perishable in a moment ; the *Ākāsha* also, which is denoted by the term *Kha*, is something inanimate ; how then could these two be *Brahman* (which is *eternal* and *all-consciousness*) ?—This is what is in the Student's mind ; also—'How too can your statement be wrong ?'—Hence, he says *'I do not understand'*.

When the Student had said this, the Fires said to him—What we have spoken of as *'Ka' is what is 'Kha'* i.e. *Ākāsha* ; so that qualified by this *Kha—Ākāsha*—the *pleasure*—denoted by *'Ka'*—becomes *differentiated* from the ordinary *pleasure* produced by the contact of the object with the sense-organs ; just as the *Lotus* qualified by the *blue colour* becomes differentiated from the *Red* and other lotuses.—Similarly, what we have spoken of as *'Kha'—Ākāsha*—you should know as *'Ka'—Happiness* ; so that

being qualified by *happiness*, the *Kha—Ākāsha*—becomes differentiated from the purely physical *Ākāsha*, which is insensate ; this differentiation also being like that of the *Blue Lotus*. Thus what is meant is the *Pleasure centred in Ākāsha*, not the ordinary pleasure,—and also the *Ākāsha as the centre of happiness*, not the physical *Ākāsha*.

Objection.—" If it is desired to qualify *Ākāsha* by *pleasure*, let there be only one of the two qualifying assertions ;—' what is *Ka* is *Kha* ' is entirely superfluous ; or it may be the other way about (Both assertions are not needed)."

Answer :—We have already explained that what is meant to be done is to differentiate *both* Happiness and *Ākāsha* (here said to be *Brahman*) from the ordinary worldly Happiness and *Ākāsha*.

"But when Ākāsha has been qualified and differentiated by *Happiness*, then by this also the differentiation of both becomes implied. "

True ; but what is prescribed here is that this *Ākāsha as qualified by Happiness* should be meditated upon (as *Brahman*),—and not the meditation of *Happiness* as the differentiating quality of *Ākāsha* ; because the only purpose served by the mention of the qualification is to restrict the scope of what it qualifies.—Thus *Happiness* also is qualified by *Kha—Ākāsha*—as something to be meditated upon (as *Brahman*).

" How do you get at this conclusion ? ".

This follows from the connection of the term '*Ka*' with the term ' *Brahman*',—in the text '*Ka is Brahman*'. In fact, if what the fires intended to convey were the idea that *Kha qualified by Happiness* should be meditated upon; then they would, at the very first, have declared that ' *Ka-Kha is Brahman* ' ; and yet this is not what they did

declare, what they did declare was that *'Ka is Brahman, and Kha is Brahman'*; consequently, for removing the confusion in the mind of the Student, it was only right to declare that *Ka* (*Happiness*) and *Kha* (*Ākāsha*) stand to each other in the mutual relation of the *qualifier and the qualified*,—each, in turn, qualified by the other; and this is what is declared in the sentence—'*what is Ka is Kha*' etc., etc.

The Text now declares, for our benefit, what the fires taught to the Religious Student:—*They taught him*—the Religious Student,—*Breath* (*Prāṇa*) *and its Ākāsha*,—i.e. *the Ākāsha of Prāṇa*; i.e., the *Ākāsha* (space) within the Heart, which is related to *Prāṇa* as its substratum. What the fires taught were the two *Brahmans* conjointly,—the *first*, *Brahman* in the form of *Ākāsha* qualified by Happiness—this was taught by declaring happiness to be a qualification of *Ākāsha*,—and the *second*, *Brahman* in the shape of *Prāṇa*, located in the *Ākāsha* and hence connected with *Brahman*.—(5)

End of Section (10) of Discourse IV

SECTION (11)

TEXT—**Then the Gārhapatya Fire instructed him—'Earth, Fire, Food and Sun. The person that is seen in the Sun—that I am, that indeed am I.'—(1)**

BHĀṢYA—Jointly, the three fires taught the Religious Student as above. Now, *then*, each of them proceeded to instruct him regarding the philosophy pertaining to itself. —So, first of all, the *Gārhapatya Fire instructed him*,—the Religious Student; '*Earth*, *Fire*, *Food and Sun*,—these are my four bodies (forms). Of these, the *Person that is seen in the Sun*,—that I am, i.e. the *Gārhapatya fire*;—and that which is the *Gārhapatya fire*, that indeed am I,

the person in the Sun'. There is reiteration of the same in the assertion 'that indeed am I'. The relationship between the Gārhapatya Fire and the Sun is not like that between the Fire and the *Earth and Food*, which latter are in the nature of *something to be eaten*, enjoyed ; in fact the characters of being the *Eater*, the *Ripener* and the *Illuminator* belong equally to both the Sun and the Fire ; that is why there is absolute identity between these two (as asserted in the Text). 'As for *Earth and Food*, these are related to the Fire as objects of enjoyment.—(1)

TEXT—**'One who knowing this thus, meditates upon it, destroys sin, wins regions for himself, reaches the full life-span, lives gloriously, and his descendants never perish. We protect him in this world, and in the other,—whosoever knowing this thus meditates upon it'.—(2)**

BHĀṢYA—Any one who knows this—the above-described *Gārhapatya* fire as food and food-eater, divided into forms, and *meditates upon it*,—he destroys—eradicates —*sin*—evil deeds ;—*wins regions for himself*, i.e., wins the regions of fire, like ourselves ;—*reaches the full life-span* —of a hundred years,—*lives gloriously*,—that is, does not remain insignificant ; *his discendants*,—that is, persons descended from him, in his line of descent,—never perish ; that his line never ceases.—Further, *we protect him—while he is living—in this world and also in the other*—the other region,—him whosoever knowing this, meditates upon what has been described above ;—to him accrues all this reward.—(2)

End of Section (11) of Discourse IV

SECTION (12)

TEXT—**Then the *Anvāhāryapacana Fire* instructed him—'Water, Quarters, Stars and Moon. The person that is seen in the Moon,—that I am,—that indeed am I'.—(1)**

'One who knowing this thus, meditates upon it, destroys sin, wins regions for himself, reaches the full life-span, lives gloriously and his descendants never perish. We protect him in this world, and also in the other, whosoever knowing this thus meditates upon it'.—(2)

BHĀṢYA—Next, the *Anvāhāryapacana Fire* i.e., the *Dakṣiṇāgni—instructed him—Water, Quarters, Stars and Moon*; these are my four bodies (forms),—I, *Anvāhāryapacana* stand thus divided into four forms.—Of these, *the person that is seen in the Moon—that I am'* etc., etc.—as before.—The *Anvāhāryapacana Fire* and the *Moon* are identified on the ground of (1) their being connected with food, (2) of both being luminous, and (3) also because of their connection with the Southern Quarter.—As regards *Water and Stars*, these are related, as before, only as *food*; it being well-known that the stars are objects of enjoyment for the Moon.—As regards *Water*, it is productive of Food, and hence regarded as *food* for the *Dakṣiṇagni*,—just as Earth is regarded as food for the *Gārhapatya fire*.—The rest is as before.—(1-2)

End of Section (12) of Discourse IV

SECTION (13)

TEXT—**Now, the *Āhavanīya Fire* instructed him—*'Breath' Ākāsha, Heaven and Lightning*. This person that is seen in Lightning—that I am,—indeed that am I.—(1)**

'One who knowing this thus meditates upon it, destroys sin, wins regions for himself, reaches the full life-span, lives gloriously and his descendants never perish—We protect him in this world, and also in the other,—whosoever knowing this thus, meditates upon it '.—(2).

BHĀṢYA—*Now, the Āhavanīya Fire instructed him—Breath, Ākāsha, Heaven and Lightning*—these are my four bodies (forms).—*This person that is seen in lightning*—that I am etc., etc.,—as before; on the ground of common characterstics.—As for Heaven and Ākāsha, these are related to Lightning and the *Āhavanīya Fire*, as the 'food' of these two respectively.—The rest is as before.—(1-2).

End of Section (13) of Discourse IV

SECTION (14)

TEXT—**They said—'O, Upakosala, dear Boy, thus has been expounded to thee our philosophy, and also the philosophy of the *Self*; the Teacher will expound to thee the process.'—His Teacher came; he said to him—'O Upakosala '.—(1)**

BHĀṢYA—The Fires now again addressed him conjointly *'O, Upakosala, dear boy, thus has been expounded to thee our philosophy*,—the *Agnividyā*, Philosophy of the Fires, —*as also the Philosophy of the Self*,—under the Texts—*'Breath is Brahman, Ka is Brahman, Kha is Brahman.' The Teacher will expound to thee the process*,—for the acquiring of the final reward of knowledge.' Having said thus, the Fires retired. *The Teacher came*, in due time; *the Teacher said to him*,—his disciple—*'O Upakosala.'*—(1)

TEXT—**He answered—'Yes, Sir.'—'My Boy, thy face shines like that of one who knows *Brahman*. Who has**

taught thee ? '—'Who should teach me, Sir? ', and as if concealing the fact, he added, pointing to the Fires,— ' Verily, beings like these, unlike these.'—' What did they tell thee, my boy ? '—(2)

He replied—' This. '—' My Boy, they have only expounded the Regions ; I am going to expound to thee that to the knower of which evil does not cling, just as no water clings to the lotus-leaf.'—He said—'Please, Sir, do tell me',—then he expounded it to him—(3)

BHĀṢYA—*He answered—'Yes, Sir,'—'My Boy, thy face shines*—is happy and bright—*like that of one who knows Brahman ; who has taught thee ?*'—Thus questioned, he said—'*Who should teach me, Sir*,—impart instruction to me, when you had gone away?' :—*and as if concealing the fact*,—and yet not actually concealing it—'*iva*' being construed after '*nihnuta*' ;—that is, he was not concealing the facts, and yet not telling him that he had been taught by the Fires ; (his meaning being) 'How could these Fires tended by me have taught me, when, in your presence, they appear like these to be trembling,—and yet before this, they were *unlike these*' ;—he said this—*pointing* to the fires, by gestures.—'*What did they*—the fires—*tell thee, my Boy ?*', Being thus questioned, he answered—'*This*—is what they told me ;'—that is, he told the Teacher only the opening words and not all that the Fires had told him. That this was so is clear from what the Teacher said—'*My Boy, they have expounded only the Regions.*—Earth and the Rest,—and not Brahman as a whole. *But I am going to expound to thee* that which thou wishest to hear ; and listen to the high quality of the knowledge of Brahman that I am going to expound :—*Just as no water clings to the lotus-leaf,—so no evil*—sinful act—*clings to—contaminates—the man who knows the Brahman* that I

am expounding'.—When the Teacher had said this, *Upakosala* said—'*Please, Sir, do tell me*'.—*Then the Teacher expounded it to him.*—(2-3).

End of Section (14) of Discourse IV

SECTION (15)

TEXT—'**This person that is seen in the eye,—that is the Self**'—he said,—'**This is the Immortal, the Fearless, —this is Brahman. Hence, if one drops butter or water into this (Eye), it flows away along the lashes.**'—**(1)**

BHĀṢYA—*This person that is seen in the Eye.*—by persons who have closed their eyes, who are equipped with celibacy and other accessories, and who are calm and collected and endowed with discriminative wisdom;—this idea of the person in the eye is based upon the Text 'He is the Eye of the Eye.' (Kena-Upa. 2).

Objection :—" What had been said by the Fires turns out to be false : they had said the 'Teacher will expound to thee the Process' ; which meant that he was going to expound the *Process only* ; thus it appears that the Fires had no true knowledge of what was coming".

Answer :—This does not affect the case. The statement 'the person seen in the Eye' is a reference to the same *Happiness-Ākāsha* (which has been expounded by the Fires above, as *Ka-Kha*).

'*That is the Self*,—of all living :beings' ;—this is what he said—'this is the truth about the self which I spoke of :—*This is the Immortal*, never subject to death, imperishable,—and hence, *fearless* ;—it is only one who suspects danger to himself that can have fear ; and hence where there is no suspicion of any danger, it is *fearless* ;—and hence, *it is Brahman*—the Great, the Infinite.

Question :—" What is the greatness of this *Brahman*, this Person in the Eye ? ".

It is this : If one drops Butter or Water into the Eye, which is the abode of that person, *it flows away along the lashes*, and does not affect the eye ; just as the water does not affect the lotus-leaf.—What is meant is that, when such is the greatness of the abode, what can be said of the Person abiding there, the person in the eye, who remains ever uncontaminated ?—(1)

TEXT—**This they call 'the Centre of Blessings', as all blessings converge in This. All blessings converge in one who knows this.—(2)**

BHĀṢYA—*This—the* said Person in the Eye, they call '*the* Centre of Blessings' ;—Why ?—*Because all blessings*—all desirable things, all that people want, all good things—converge in this,—meet here ; hence this is the *centre of Blessings*.—*One who knows this*,—in him also converge all blessings.—(2)

TEXT—**This is also the 'Vehicle of Blessings' ; because this carries all blessings. He carries all blessings who knows this.—(3)**

BHĀṢYA—*This is also the Vehicle of Blessings*; because *this carries*—brings, presents, lays before—living beings—*all blessings*—the results of their righteous deeds, in due accordance with their piety,—in the shape of *Dharma*, merit pertaining to the Self.—The reward to one who knows this is that he carries *all blessings*, who *knows this*.—(3)

TEXT—**This is also 'The vehicle of Light', as this shines in all regions. One who knows this shines in all regions.—(4)**

BHĀṢYA—This is also 'The Vehicle of Light'; because *in all regions*, this is what shines,—in the form of the Sun, the Moon, the Fire and so forth ; as declared in the Vedic

Text—'By His light, all this shines' (*Katha Upa.* 5-15); and because he thus carries luminosity to all things, He is *The 'Vehicle of Light'—One who knows this,* also *shines in all regions.*—(4)

TEXT—**Now, for such a person, whether they perform his obsequies or not, they go to Light; from Light, to the Day; from the Day, to the Bright Fortnight; from the Bright Fortnight, to those six months during which the Sun rises Northward; from the Months to the Year; from the Year, to the Sun; from the Sun to the Moon, from the Moon to the Lightning; there is a Person, who is not human. He carries these to *Brahman.*— This is the divine path, the path to *Brahman.* Betaking themselves to this Path, they do not return to this whirl of Humanity—Yea, they do not return.—(5)**

BHĀṢYA—Now the Process, Progress or Path of the man who knows the above-mentioned Brahman is described.—*For such a person*—one who knows what has gone above,—*whether they—the priests,—perform—his obsequies*—on his death,—*or they do not perform them,*—in any case, the knowing man is not prevented by the non-performance of his obsequies from reaching *Brahman*; nor does the performance of the obsequies carry him to any superior region; as has been made clear by the Vedic Text—'One does not rise; nor does he become smaller by the performance of rites.' (*Bṛhadā. Upa. 4.4.-23*). —By thus showing indifference towards the obsequious rites, the text only means to eulogise the philosophy; and it is not meant that for the knowing man, the obsequies should not be performed. Because, in the event of the obsequies not being performed, it might be inferred that elsewhere (in the other world) there might be an obstacle in the proper fruition of the acts done by the dead person;

because in the present context bearing upon the fruition of the result of knowledge, it is particularly mentioned that 'whether the obsequies are performed or not, the rewards of the knowledge accrues to the man without any obstruction' (which shows that this is so in this particular case, but it may not be so in the case of other acts).—Thus then the upshot of the present context is that—those persons who meditate upon the *Happiness-Ākāsha, the Person in the Eye*, as being the '*centre of blessings*', 'the vehicle of blessings' and the 'vehicle of light',—and also upon the philosophy of the fires along with Breath,—for such persons,—whether other acts are done, or not done,—in any case, *they go to light*; that is, they become absorbed in—reach—the deity ensouling the light.

From Light—i.e. from the deity ensouling the Light they go *to the Day*—i.e. to the deity ensouling the Day;—*from the Day to the Bright Fortnight*,—i.e. the Deity ensouling the Brighter Half of the month;—*from the Bright Fortnight to those months during which the Sun rises northwards*,—i. e. the Deity of the Northern Solstice; *from the Months, to the Year*,—to the Deity of the Year,—*from the Year, to the Sun*;—*from the Sun to the Moon*;—*from the Moon to the Lightning*.—When they reach there,—a certain Person comes *from Brahman's Regions*,—*who is not human*—one who does not form part of the human creation; *and this Person carries them to Brahman*,—in the *Satyaloka*, the Region of Truth.—That such is the meaning (that the men are carried to the *Brahman* resident in *Satyaloka*, and not to the One undifferentiated Brahman) is clear from the fact that the Text speaks of *the person who goes, the person gone to* (*the Brahman*) and the *person who carries them*. Any such assertion would be incompatible with the reaching of that *supreme Brahman* who is *pure Being*; as in reference to this latter, the only assertion that could be true would be that

'*Being Brahman*, one becomes absorbed in *Brahman*'. Because the Text itself is going to declare that, where all diversity is eschewed, one reaches the pure Being. And so long as this Path (of pure Being) has not been perceived, it cannot serve to prevent the *going* (i.e. passing on and on, of the person). As says another Vedic Text—'Until it is known, it does not affect him' (*Bṛhadā. Upa. 1.4.15*).

This is the Divine Path;—the Path characterised by the Deities whose business it is to carry the persons through the Path of Light and the rest, is called *the Divine Path*.—It is also called the *Path to Brahman*, because it is characterised by *Brahman* as the goal to be reached. *Those who betake themselves to*—go forward by *this Path* and reach *Brahman*, do not return to *this whirl of Humanity*,—i.e. that connected with the creation set up by Manu ;—this is called a '*whirl*' in the sense that it whirls round and round, revolving like the water-whorl, tied down to the continuous series of Births and Deaths ; and the persons in question do not return to this *Whirl*.

The repetition of the phrase 'they do not return' is meant to indicate the end of the philosophy which brings the said reward.—(5)

End of Section (15) of Discourse IV

SECTION (16)

BHĀṢYA—The next section is introduced now, for the following reasons.—(1) What follows has some sort of indirect connection with the Esoteric Teaching (of Meditation, which forms the subject-matter of the context);—(2) both subjects form the subject-matter of the *Āraṇyaka* Section of *Veda*;—and (3) when something wrong has happened during the performance of a sacrifice, the *Vyāhṛtis* have got to be prescribed as the means of expiating that wrong; and the

Brahman-priest who knows all this has to take a vow of silence; and all this, therefore, is connected with the Teaching of Meditation (as without the knowledge of what follows in the following section, people would not obtain the full reward of these acts).—

TEXT—**Verily, that which blows is the Sacrifice; for he, moving along, purifies all this. And because, moving along, he purifies all things, therefore he is the 'Sacrifice'. Thereof *Mind* and *Speech* are the paths.** —(1)

BHĀṢYA—*Verily That etc.*,—*that*—Air—*which blows is the Sacrifice.*—The two particles '*ha*' and '*vā*' are meant to indicate the well-known character of what is stated here.—As a matter of fact, it is well recognised in *S'ruti texts* that 'the Sacrifice rests on Air'; as is clear from such texts as—'*Svāhā vātedhāḥ*'. (Taitti. Samhitā, 1. 1. 13. 3.), '*Ayam vai yajño' etc.*' (the present text), and so forth. It is *Air* as consisting in motion that inheres in all Activity; as declared in the Text that 'Air itself is the initiation of the Sacrifice, Air is the substratum'.—*It is he*—the Air—*which moving along*,—blowing—*purifies*—renders clean,—*all this*,—the entire universe.—*Thereof*,—i.e. of the Sacrifice thus qualified,—*Speech*,—as engaged in the uttering of *Mantras*,—and *Mind*—engaged in apprehending the real nature of things,—these two, Speech and Mind,—*are the Paths*,—ways—that through which the Sacrificer, on being initiated, proceeds. Says another Vedic Text—'The sacrifice consists in the gradual sequence of Mind and Speech as functioning through the mobility of the Prāṇa and Apāna Breaths.' Thus it is through Mind and Speech that Sacrifice proceeds: hence these two are spoken of as '*Paths*' of the Sacrifice.—(1)

TEXT—**One of these, the *Brahman* embellishes by means of Mind; by means of Speech, the *Hotṛ*, the**

Adhvaryu **and the** *Udgātṛ* **embellish the other.—If, when the Morning Recitation has commenced, and before the** *Paridhānīya* **verse has been reached, the Brahman speaks out,—(2) then he embellishes only one of the two paths, and the other becomes defective. Just as a single-legged man going along, or a single-wheeled chariot rolling along, comes to grief,—so does this Sacrifice come to grief; and when the Sacrifice comes to grief, the Sacrificer comes to grief; and he, having sacrificed thus, becomes the worst sinner.—(3)**

BHĀṢYA—Of the two Paths,—one path, *the Brahman-Priest embellishes by means of Mind*,—as equipped with discriminative-wisdom.—*By means of the Path of Speech*, the *Hotṛ-Priest*, the *Adhvaryu-Priest* and the *Udgātṛ-Priest*,—all these Three,—*embellish the other path*, of Speech; that is, they embellish Speech by means of Speech itself. Such being the case, it becomes necessary to embellish both *speech and mind* at the sacrifice. Now at the time that the recitation of the Morning Hymn is begun,—and before the *Paridhānīya Verse* is reached,—in between these two,—if the *Brahman-Priest speaks out*,—that is, breaks the vow of silence,—then, *he embellishes only one of the two Paths*,—and the other Path,—i. e. Mind—remaining unembellished by the *Brahman-Priest*,—*becomes defective*, perishes, becomes riddled with holes;—and *the Sacrificer*—being unable to proceed on the single path of Speech,—comes to grief. In what manner?—*Just as a single-legged man, going along, on the road,—comes to grief*;—or as the *chariot rolling along on a single wheel, comes to grief*;—in the same way the Sacrificer's *sacrifice comes to grief*, through the incompetent *Brahman-Priest*.—*And when the Sacrifice comes to grief, the sacrificer comes to grief*;—as the life of the sacrificer rests in the sacrifice,—it is only right that the destruction of the sacrifice should be followed by

the destruction of the sacrificer ; and he, on having performed such a defective sacrifice, *becomes the worst sinner*,—greater sinner than ever.—(2-3)

TEXT :—**But, when the morning recitation has commenced,—if the *Brahman* does not speak out before the *Paridhānīyā* verse is reached,—then they embellish both the paths ; and neither one becomes defective ; —(4)**

And just as a two-legged man moving along, and the two-wheeled chariot rolling along, remain steady,—so does his Sacrifice become steady ; when the Sacrifice becomes steady, the Sacrificer becomes steady ; and having performed this sacrifice, he becomes superior. —(5)

BHĀṢYA—But, if the *Brahman-Priest is* learned, and hence, having taken the vow of silence, does not give vent to speech—but remains silent throughout—and *does not speak out, before the Paridhānīyā verse* is reached,—then alone do all the Priests *embellish both the paths,—and neither one of the two becomes defective. Question* : " Like what ? "—*Answer*:—The illustration is the obverse of the former one. —In this same way the sacrificer's sacrifice—proceeding upon its two paths.—*becomes steady*,—that is, continues steadily in its own form, without defecting on any point.—*When the Sacrifice becomes steady, the Sacrificer becomes steady* ; and the sacrificer, having performed the sacrifice with the help of the Brahman-Priest well-versed in the practice of silence, *becomes superior*, i.e. very great.—(4-5)

End of Section (16) of Discourse IV

Section (17)

BHĀṢYA—Silence has been enjoined for the *Brahman-Priest* ; when this duty of the Brahman-priest fails, or

when the functions of the other priests fail,—the expiation to be performed consists in the offering of the *Vyāhṛti-Homa*; and for this purpose it is necessary to describe the *Vyāhṛtis*. To this end, the Text proceeds.

TEXT—**Prajāpati brooded over the Regions.—From these thus brooded over, He squeezed their Essences; Agni (Fire) from Earth, Vāyu (Air) from Sky and Āditya (Sun) from Heaven.—(1)**

BHĀṢYA—*Prajāpati brooded over the Regions*;—that is, he performed the penance of contemplation in reference to the Regions, with a view to extracting the essence of these. *From these Regions, thus brooded over, He squeezed their essences*,—their most essential parts.—What were these essences?—*Fire* was the essence of *Earth*, *Air* was the essence of the *Sky*; and the *Sun* was the essence of *Heaven*.—(1).

TEXT—**He brooded over these three Deities; from these, thus brooded over, He squeezed their essences; the *Ṛk-verses* from *Āgni*, the *Yajus-texts* from *Vāyu*, and the *Sāma-verses* from *Āditya*.—(2)**

BHĀṢYA—Again, He brooded over these three Divinities,—*Agni*, *Vāyu* and *Āditya*; and from these He extracted their Essence, in the shape of the Triadic Science (Three Vedas).—(2)

TEXT—**He brooded over this *Triadic Science*; and from that, thus brooded over, He squeezed out their essences, *Bhūḥ* from the *Ṛk-verses*, *Bhūvaḥ* from the *Yajus-texts*, and *Svaḥ* from the *Sāma-verses*.—(3)**

If the Sacrifice becomes defective in connection with the *Ṛk-verse*, one should offer an oblation into the *Gārhapatya Fire*, saying *Bhūḥ svāhā*; thus through this essence of the *Ṛk-verses*, and through the virility of

the *Ṛk-verses*, one makes up the defect of *Ṛk-verses* in the sacrifice.—(4)

BHĀṢYA—*He again brooded over this Triadic Science* —the Science of the three Vedas; from this Science, thus brooded over, *He squeezed is essence,—Bhūḥ,*—the first *Vyāhṛti*—from the *Ṛk-verses,—Bhuvaḥ*—the second *Vyāhṛti* —from the *Yayuṣ-texts*,—and *Svaḥ*—the third *Vyāhṛti*—from the *Sāma-verses*,—Thus these three *Mahāvyāhṛtis Great Syllables*,—are the essence of all *Regions*, all *Divinities and all Vedas*.—At the several sacrificial performances, if the Sacrifice happen to become defective on any point relating to and on account of the *Ṛk-Text*, *one should offer an oblation into the Gārhapatya fire*, saying '*Bhūḥ svāhā*';;—this is the extraction for the Defect.—How so? —*Thus*—this is an adverbial clause.—*through the essence of the Ṛk-verses and the virility of the Ṛk-verses, one makes up the defect in the Sacrifice*;—i. e. heals up the wound that had been inflicted upon the Sacrifice, in relation to the *Ṛk*.—(3-4).

TEXT—**If the Sacrifice becomes defective in connection with the *Yajus*, one should offer an oblation into the *Dakṣiṇāgni*, saying '*Bhuvaḥ svāhā*', and thus, through this essence of the *Yajus Texts*, and through the virility of the *Yajus-texts*, one makes up the defect of the *Yajus-texts* in the sacrifice.—(5)**

If the sacrifice becomes defective in connection with the *Sāma*, one should pour an oblation into the *Āhavanīya Fire*, saying '*Svaḥ svāhā*'. Thus through the essence of the *Sāma-verses*, and through the virility of the *Sāma-verses* one makes up the defect of the *Sāma-texts* in the sacrifice.—(6)

BHĀṢYA—If there be any defect related to, or caused by, the *Yajus,—one should offer an oblation into the*

Dakṣināgni, saying '*Bhuvaḥ svāhā*';—similarly, when there is a defect due to *Sāma*, *one should pour an oblation into the Āhavanīya fire, saying* '*Svāḥ svāhā*'. In this way, as before, he makes up this defect in the Sacrifice.

When there is a defect due to the *Brahman-Priest* (as described above), one should offer three oblations into the three fires, pronouncing the three *Vyāhṛtis* (*Bhūḥ*, *Bhuvaḥ* and *Svaḥ*); as such a defect would be a defect relating to all the three Vedas,—as declared in the Vedic Text—'Now whereby is Brahman-hood attained? By means of the science of the three Vedas!'.—Or (if this is not found satisfactory) some other law will have to be found for rectifying the defect due to the *Brahman-Priest*.—(5-6).

TEXT—**Just as one would join gold by salt, silver by gold, tin by silver, lead by tin, iron by lead, wood by iron, and wood by leather;—(7)**

So does one make up the defect in the Sacrifice by the virility of these regions, of these divinities and of the science of the three Vedas,—That sacrifice verily becomes well-healed up where there is a Brahman-Priest knowing this.—(8)

BHĀṢYA—*Just as one would join gold by salt*, i. e. by Borax and such other salts, which serve to soften the hard gold-pieces,—*silver by gold*,—silver, which is otherwise unjoinable, becomes joined by gold;—*Tin by silver—lead by tin—iron by lead,—wood by iron,—and wood by leather*,—by leather-bandages—in this same way *one makes good the defect in the Sacrifice, by the virility*—i. e. force, called *Essence*—of the said *Regions, Divinities and the Science of the three Vedas.—That sacrifice verily becomes well-healed up*.—just as a sick patient becomes healthy through an expert physician,—so does that Sacrifice become,—which sacrifice?—That sacrifice at which there is a

Brahman-Priest knowing this—i. e. who knows the expiatory rite, by means of the *Vyāhṛtis*.—(7-8).

TEXT—**That Sacrifice indeed is 'North-sloping' where there is a Brahman-Priest knowing this. It is in reference to the Brahman-Priest knowing this that there is the saying that 'Wherever it fails, there he goes'.—(9)**

BHĀṢYA—Further, *that sacrifice is 'North-sloping'*—rising towards the South,—i. e. it becomes the means of reaching the Northern Path,—*where there is a Brahman-Priest knowing this ; that there is this saying*—eulogising the *Brahman-Priest*—'Wherever it—the action, Sacrifice—fails i. e. from whatever part of the Priests *the Sacrifice suffers harm*, becomes defective—that defect of the Sacrifice he heals up by means of the expiatory Rite,—*and there he goes*,—i. e. he protects the Sacrifice.—(9).

TEXT—**The silent *Brahman* is the one priest who protects the performers, like the Mare. The Brahman-Priest who knows this protects the Sacrifice, the Sacrificer, and all the priests. Hence one should have as Brahman Priest only one who knows this,—not one who knows this not,—yea, knows it not—(10).**

BHĀṢYA—*The silent Brahman*—called '*Mānava*' because he has taken the vow of silence, or because he is possessed of right knowledge,—*is the only one priest who protects the performers*,—just as the Horse protects its rider.—*The Brahman-priest who knows this protects the Sacrifice, the Sacrificer, and all the priests*—by removing the defects caused by them. Inasmuch as the *Brahman* should be so learned *one should have as Brahman one who knows the Vyāhṛtis* and other details described above,—*and never one who knows not this*.—The repetition is meant to indicate the end of the Discourse.—(10)

End of Section (17) of Discourse IV

End of Discourse IV.

DISCOURSE V

THREE PATHS FOR HOUSEHOLDERS

SECTION (1)

BHĀṢYA—The *Northern Path* has been described above—as following from the knowledge of the Philosophy of Brahman with Qualification. Now in Discourse V, the Text is going to describe the same Path as relating to the House-holder knowing the Philosophy of the *Five-fires*, and also to such ascetics as are imbued with faith and are steeped in other philosophies;—and after having done this, it is going to describe another (second) Path, the *Southern one*, which falls to the lot of those who merely perform Rites (without a knowledge of the Philosophy underlying them),—this second path lying through smoke and other things, and leading to rebirth.—Then again, a third Path is going to be described, which is still more pain-ful, —the way of the ordinary world;—this being described for the purpose of creating disgust (in the mind of the pupil) against worldliness.

Breath (*Prāṇa*) is superior to *Speech* and the other organs; in several places above, this *Breath* has been spoken of,—e. g., in the text '*Breath* (*Prāṇa*) is the absorbent' (IV-3-3). The question that arises is—"In what way is Breath superior to Speech and the rest, when they are all found to be functioning collectively? In what way too is this Breath to be meditated upon"?—It is with a view to answer the first of these questions that the Text proceeds to declare the superiority of *Breath*:—

TEXT—'**Om! One who knows the Oldest and the Best himself becomes the Oldest and the Best.—Breath indeed is the Oldest and the Best.—(1)**

BHĀṢYA—*Any one who knows the Oldest*,—the first in point of age,—*and the Best*—superior in qualities,—*himself becomes the Oldest and the Best.*—Having tempted and attracted the attention of the listener by mentioning the reward, the Text declares—*Breath indeed is the Oldest*,—in point of age, among Speech and the rest: As a matter of fact, while the man to be born is still in the womb, the functioning of Breath appears before that of Speech and the rest, and it is through the function of the Breath that the foetus grows,—and the functioning of the organs of Speech and the rest appear only when, later on, the constituent elements of the eye and other organs take shape; thus Breath is the *Oldest* in age,—As regards *Breath* being the *Best*, that is going to be explained later on (under Text 12), by means of the example of the 'Spirited House.'—Thus the conclusion is that in this Body—which is an aggregate of causes and effects—Breath is the Oldest and the Best.—(1)

TEXT—**One who knows the *Richest*, becomes the Richest among his own people.—Speech indeed is the *Richest*.—(2)**

BHĀṢYA—*One who knows the 'Vasiṣṭha'*—which may mean 'the best of coverers' or the 'Richest',—*himself becomes the Richest among his people*,—his relations.—

Question—"Who then is the *Richest*?".

Answer:—*Speech indeed is the Richest*; people who are good speakers suppress others and also become the Richest; hence speech is the *Richest*.—(2)

TEXT—**One who knows firmness becomes firm in this world, and also in the other.—The Eye is indeed *firmness*.—(3)**

BHĀṢYA—*One who knows firmness becomes firm in this world, and also in the other*—higher one.

Question :—"What is *firmness ?* "—

Answer :—*The Eye indeed is firmness* :—When a man sees with his eyes, then alone does he remain firm on even as well as on uneven ground ; hence the Eye is *firmness*—(3)

TEXT—**One who knows Prosperity—for him all desires prosper, divine as well as human.—The Ear indeed is** *Prosperity*.—**(4)**

BHĀṢYA—*One who knows Prosperity, for him all desires, human and divine, prosper.*

Question :—" What is Prosperity ?"

Answer :—*The Ear indeed is Prosperity.* It is through the Ear that the Vedas and their meaning are learnt, and hence Rites are performed, whence desires become fulfilled ; thus, being the cause of the prosperity or fulfilment of desires, *the Ear indeed is Prosperity.*—(4)

TEXT—**One who knows the Home becomes the Home of his People :—Mind indeed is the** *Home*.—**(5)**

BHĀṢYA—*One who knows the Home becomes the Home,* —i.e. the support—*of his people.*

Question :—"What is that Home ? ".

Answer :—*Mind indeed is the Home.* It is the Mind that is the 'Home', the support, of all those objects that are presented in the form of Perceptions, by the sense-organs for being experienced by the Enjoyer. Hence, it is said that *Mind indeed is the Home.*—(5)

TEXT—**Now, the five sense-organs quarrelled among themselves, as to who was superior,—saying 'I am superior', 'I am superior'.—(6)**

BHĀṢYA—*Now, the sense-organs*—possessed of the qualities described above,—*quarrelled among themselves—as to*

who was superior—and spoke much against each other,—saying '*I am superior, I am superior*'.—(6)

TEXT—**The sense-organs, having gone to *Prajāpati*, their Father,—said to him—'Sir, who is the *best* amongst us ?' He said—to them—'He on whose departure the body becomes worst,—that amongst you is the *Best*'.—(7)**

BHĀṢYA—Thus quarrelling among themselves, each desirous of ascertaining his own superiority,—*they went to Prajāpati, their Father*,—creator,—and said—'*Sir, amongs us, who is best*,—superior in qualities ? ';—this is what they asked him.—The Father said to them—'Amongst you, *he on whose departure the Body becomes worst* ;—the body is bad enough even when the man is alive, and when life is extinct, it becomes still worse,—a corpse, untouchable—*he is the best amongst you*.' Desiring to avoid giving pain to any one of them, He gave his answer in this indirect manner.—(7)

TEXT—**Speech went out ; and having stayed away for a year it came back and said—'How have you been able to live without me ?'.—'Just like the dumb, not speaking, but breathing with the Breath, seeing with the Eye, hearing with the Ear, and thinking with the Mind'.—Then Speech went in.—(8)**

The Eye went out ; and after having stayed away for a year, it came back and said—'How have you been able to live without me?'—'Just like the blind, not seeing, but breathing with the Breath, speaking with the Speech, hearing with the Ear, and thinking with the Mind.'—Then the Eye went in.—(9)

The Ear went out ; and after having stayed away for a year, it came back and said—'How have you been able to live without me ? '.—'Just like the deaf,—not

hearing, but breathing with the Breath, speaking with the Speech, seeing with the Eye and thinking with the Mind'.—The Ear went in.—(10)

The Mind went out ; and after having stayed away for a year, it came back and said—'How have you been able to live without me ?'—'Just like infants without minds,—breathing with the Breath, speaking with the Speech, seeing with the Eye and hearing with the Ear'. —The Mind went in—(11)

BHĀṢYA—The sense-organs having been told as above by their father, *Speech went out*,—departed from the body. Having gone out, *it stayed away for a year*,—desisting from its function ;—then having come back, it said to the other organs—*How*—in that manner—*did you live without me* ?—That is, how did you manage to sustain your life without me ?'.—*They said*—'*Just like the Dumb* etc., etc.—Just as in the world, dumb persons do not speak, and yet they live.—How so ? *Breathing with the Breath, seeing with the Eye, hearing with the Ear, thinking with the Mind* ;—i. e. carrying on the functions of all other organs (except Speech) ;—in this manner we lived.'—Thus having understood that it was not the *best* among the organs, *Speech went in*,—i. e. again became engaged in its own function.—The rest is as before in what follows—*The Eye went out, the Ear went out, the Mind went out etc., etc.*:—*Just like infants, without minds*,—i. e. with their minds still undeveloped.—(8–11).

TEXT—**Now, the Breath, on going to depart, uprooted the other organs, just as the fine horse would uproot the pegs to which it is tethered.—They gathered round him and said, 'Hail ! Prosper, Sir, you are the Best amongst us ; do not depart'.—(12).**

BHĀṢYA—Speech and the rest having been thus tested, —now *Breath*,—the Principal Breath—*on going to depart* ;—

just as it evinced a desire to go out,—what did it do?—just as in the world,—*a fine horse*—a spirited horse—on being struck with the whip by the rider desirous of fastening it,—*would uproot—tear out—the pegs to which it is tethered*,—in the same manner, *Breath uprooted*-tore up—the other organs, Speech and the rest;—thereupon, these organs, having become thus uprooted and hence unable to remain in their places,—*gathered round him*—the Principal Breath,—*and said to him*—'*Hail, Sir, prosper*;—be our master; because *amongst us, you are the Best*; and *please do not depart*—from this body.'—(12).

TEXT—**Then Speech said to him—'As I am the richest, you are that richest'.—Then the Eye said to him—'As I am firmness, you are that firmness!.—(13).**

Then the Ear said to him—'As I am prosperity, you are that prosperity'.—Then the Mind said to him—'As I am the home, you are that home.'—(14).

BHĀṢYA—Speech and the rest, establishing, by their action, the *superiority* of Breath, said to him—making offerings to him like the people to their King.—"What did they say?—Speech said—'*As I am the richest*,—'*as*' is an adverb, the meaning being that the quality of richness by which I am the richest,—by that same quality of *richness you are the richest*; that is, you are endowed with that quality'.—or the term '*tat*' (that) also may be taken as an adverb; the sense being that 'the quality of *Richness* is really due to and belongs to yourself, and it was in sheer ignorance that I regarded it as mine'. The same interpretation may be applied to the others,—Eye, Ear and Mind—also.—(13-14).

TEXT—**And people do not call them 'Speeches', 'Eyes', 'Ears', 'Minds'; they call them 'Breath'; for Breath indeed is all these.—(15).**

BHĀṢYA—This text contains the assertion of the Veda-Text itself. What is meant is as follows:—What Speech and the rest said to Breath was quite right. Because, in the ordinary world, people—ordinary men or persons-versed in the Scriptures do not call Speech and the other sense-organs as '*Speeches*', *or* '*Eyes*' *or* '*Ears*' *or* '*Minds*'; *they call them* '*Breaths*'. Because all these sense-organs, Speech and the rest, are *Breath*, therefore what Speech and the rest said to the Principal Breath was quite right.—This has been said in the text for the purpose of summing up the contents of the Section.

Objection—"How can all this be right and proper? As a matter of fact, it is only persons, who are conscious beings, who quar el among themselves for superiority.—Secondly, excepting Speech, it is not possible for any other organ among the Eye and the rest to speak out.—Thirdly, their departure from the body, re-entrance into it, coming to *Brahmā*, eulogising of Breath,—none of this can be possible.

Answer—It is a fact established on the strength of the scriptures that Speech and the other organs are conscious, through being presided over by conscious deities,—just in the same way as the fact of fire, earth and the rest being *conscious* is well recognised.—If it be argued that "this would be contrary to the doctrine of the logicians, as it involves the presence of several conscious beings in our body",—then our answer is that it is not so; because they posit God as the 'Operative cause' (of the world). Those logicians who admit the existence of God, hold that the functioning of all 'internal' causes and effects as the Mind and the rest, as also of all 'external' things like Earth and the rest,—is invariably due to their being presided over by God,—just as the moving of the chariot and the other things is due to its being operated upon by a conscious

person.—As for ourselves (*Vedāntins*), even though we regard Fire and the rest as endowed with consciousness, we do not regard them as the *experiencer* of what is occurring in the body; what we hold is that all these entities (Fire and the rest) are made up of so many causes and effects,—they are the diverse forms of the one deity 'Breath' (Prāṇa), and serve as prototypes of the millions of manifestations spiritual, material and divine;—and God is posited by us only as the *controller of these* (not their *Operative cause*):—and this God is without organs; as declared in the Text—'Without hands and feet, He runs and holds, without eyes, He sees and without ears, He hears' and so forth (*S'vetā-Upa. 3.19*). The followers of the *S'vetāshvatara* have also the following texts bearing upon this subject—(a) 'Look upon *Hiraṇyagarbha* being born', (*S'vetā-Upa. 4.12*) (b) 'First of all He created *Hiraṇyagarbha*' (*S'vetā-Upa. 3.4*).—As for the enjoyer, experiencer, who is related to the rewards of deeds done, he is the *Jīva* (the Corporeal Self) in the Body, and this is different from the said *God* (the controller),—as we shall explain later on.

As for the dialogue among Speech and the other organs that we have in the present context,—it is an imaginary one, set forth for the purpose of establishing the superiority of Breath, by means of negation and affirmation. In the ordinary world, when people quarrel among themselves, regarding their relative superiority, they go over to some person who is able to judge of the qualities of men and ask him—'Who amongst us is the best, in point of qualifications'.—and he says in reply—'Each one of you separately go and do such and such an act; he amongst you who succeeds in doing it is the best'; and on this they go ahead and betake themselves to the act suggested and ascertain the superiority of one or the other, through their success or otherwise at the said performance.—This same proce-

dure the S'ruti has asserted in the present context as, having been adopted by Speech and the other organs. If this had not been done, how could even the learned person realise the superiority of Breath on the basis of the fact that from among Speech and the rest, while life is found to remain even on the departure of the others, but not on the departure of Breath? To the same end is the following text of the *Kauṣītakins*—'Bereft of speech, man lives,—we see dumb persons; bereft of eyes, man lives,—we see the blind; bereft of ears, man lives,—we see the deaf; bereft of mind, man lives, we see infants; with arms cut off, man lives; with legs cut off man lives etc., etc. (*Kauṣītakin-Upa. 3.3.*)

End of Section (1) of Discourse V.

SECTION (2)

TEXT—**He said—'What shall be my food?'—They said—'Whatever there is, from dogs to birds'.—This is the food for—Breath; '*Ana*' is his distinct name.—For one who knows this, there is nothing that is not-food.—(1)**

BHĀṢYA—*He*—the principa Breath—*said*—'*What shall be my food?*'—Having imagined Breath to be the questioner, the Text imagines Speech and the rest to be the persons answering the question—'Whatever in this world is known as *food*,—*from dogs*,—i. e. including dogs,—to *birds*,—including birds—the food of all living beings,—that will be your food,—so said Speech and the rest. Everything is food for Breath, Breath is the eater of all food,—in order to inculcate these truths, the text turns aside from the telling of the story, and makes an assertion of its own:—*This*—i. e. whatever food is eaten by living beings in the world,—*is food for Breath*,—i. e. it is all eaten by Breath

alone.—'*Ana*' *is the distinct name*, of Breath,—as indicating the character of permeating through all forms of activity. The addition of the prefix '*pra*' (to '*ana*', thus making up the term '*Prāṇa*',) would only serve to express some special feature of activity; thus the text pronounces the name of the Eater of all foods—'*Ana*' *is the distinct name*—the direct connoter—of the Eater of all foods.

For one who knows this—all that has been said regarding Breath,—that 'I am Breath subsisting in all living beings, the Eater of all foods',—for such a one, *there is nothing*,—that can be eaten by living beings,—*that is not-food*; that is, all edibles become food for him; and the reason for this lies in the fact that the man knowing this is *Breath* itself; as says the text, beginning with the words 'He rises out of Breath, he sets in Breath', and concluding with the words 'from a person knowing this does the sun rise and in him does he set'.—(*Bṛhadā*. Up. 1.5.23).—(1).

TEXT—**He said—'What shall be my clothing?'—they said—'Water'.—Hence it is that when going to eat, people cover it, before as well as after, with water. He thus becomes the obtainer of clothing and does not remain naked.**—(2)

BHĀṢYA—*He—Breath—said*—again: The conversation, as before, is purely imaginary.—'*What shall be my clothing*?—Speech and the rest replied—'*Water*'.—Inasmuch as water is the clothing of Breath, when learned Brāhmaṇas are going to eat,—i. e. while going to eat and after having eaten,—they do this;—what?—Both before and after eating, they cover the Breath with water, which takes the place of clothing;—i. e. they provide covering for the Principal Breath. *He thus becomes the obtainer of clothing*,—i. e. obtains clothing; *and does not remain naked*. As by obtaining clothing he would naturally cease to be

naked, the addition of the phrase 'does not remain naked' should be understood to mean that he becomes supplied with the upper clothing also.

The *sipping of water* that is done when one is going to eat and after one has eaten is known to be for the purpose of purification; hence what is said in the present text should be taken to mean only that the water thus sipped *should be looked upon* as the 'clothing' of Breath.—The phrase 'covers it up with water' does not enjoin any other *water-sipping* apart from the two well-known ones. Just as when ordinary people eat food and it is said that 'it is the food for Breath', what is meant is only that the food should be looked upon as being for Breath. The question and answer in both cases being similar—'What shall be my food?—What shall be my clothing?'—If a fresh *water-sipping* were regarded as enjoined here directly for its own sake,—(as an independent act by itself) then the statement of all food being for Breath would have to be regarded as an actual injunction, meaning that 'all things should be eaten —even insects etc.' (which is absurd). And as in both cases the question and answer are exactly alike, it is clear that in both cases the things mentioned are to be *regarded —known, looked upon*—as 'food' and 'clothing'; and it would not be *right* to adopt the 'half and half method' of interpreting (and taking the fresh statement, regarding food, as laying down the viewing of things in a certain way, and the second statement, regarding clothing, as an actual direct injunction of an *independent water-sipping*).

As for the argument that "the well-known *water-sipping* cannot serve both the purposes—that of purifying, and that of saving Breath from being naked"—we do not say that the water-sipping is for both these purposes. What we do atsserts that the water that is used for the purificatory *sipping* should be *looked upon* as the 'clothing' for Breath.

So that the urging of the objection that 'the *water-sipping* cannot serve both purposes" is highly unreasonable.—It might be argued that "the assertion may be taken as enjoining a fresh *water-sipping* (apart from the two well-known ones), for the purpose of supplying clothing to Breath, and the other statement regarding Breath not remaining naked may be taken as laying down that it should be looked upon as such"—But this cannot be right; as the text is for the purpose of making known what is the 'clothing'—and if this was taken as enjoining fresh *water-sipping* for the providing of *clothing*,—and there were also the other injunction of *looking upon* it as such,—then this would involve syntactical split :—and further, there is no authority for the view that the *water-sipping* is for that purpose and also for another.—(2)

TEXT—*Satyakāma-Jābāla*, **having expounded this to** *Gośruti-Vaiyāghrapadya*, **said—'If one were to say this to a dry stump, branches would shoot forth and leaves would sprout up from it'.—(3)**

BHĀṢYA—This *philosophy of the Breath* is now eulogised.—In what "way?"—*This—philosophy of the Breath—Satyakāma-Jābāla—having expounded to Gośruti*—by name,—the son of *Vyāghrapada, said*—something more, in the shape of the following—'What was it that he said?'—

Answer :—*If one—conversant with the Philosophy of the Breath—were to say—expound*—this *Philosophy of the Breath—to a dry stump, branches would shoot forth, and leaves would sprout out*; what would it not do to a living man?'—(3)

BHĀṢYA—The text next proceeds to describe the rite called the '*Mantha*' (Mash), to be performed by one who knows the aforesaid *Philosophy of the Breath*,—

TEXT—**If one desires to attain the Great, then, having become initiated on the Moonless Day, he should, on the night of the Fullmoon, stir-up with curd and honey, the mash of all herbs, and then offer—elibation of clarified butter into the fire, saying—'*Svāhā* to the Oldest and the Best'—and throw the remnant into the Mash.—(4)**

BHĀṢYA—Now, after this, *if one desire to attain the Great*—i.e. if one wishes to reach greatness,—then, for him, the following rite is prescribed:—As a matter of fact, when there is Greatness, Prosperity comes,—and to the prosperous man, wealth comes as a matter of course;—this enables him to perform Rites, and thence to pass on either to the path of the Divinities or to the path of the Fathers;—it is with a view to this ulterior motive that the man desires greatness, and it is for this purpose that the Rite has been prescribed,—not for one who desires merely the pleasures desired from the objects of sense.—For this person, the *time* and other details are prescribed as follows:—*On the Moonless Night, having become initiated*,—i. e. having kept, like the initiated person, such penances and observances as sleeping on the ground, telling the truth, celibacy and the like;—it is not meant that he should perform all the detailed rites that have been prescribed for the formal Initiatory Rite; that such cannot be the meaning follows from the fact that the *Rite of the Mash* is not a 'modification' of the Initiatory Rite (and it is only a Modification that takes in all the details of its prototype);—in fact, according to another text to the effect that 'He keeps the observances of the *Upasad*', (*Bṛhadā-Upa*—6.3.1) the man in question has to keep the penance of living on milk only as a means of purification.—*On the night of the Fullmoon*, he proceeds with the Rite: Having collected, to the best of his

capacity, small quantities of all the herbs—both cultivated and wild,—having cleaned them of all chaff, he should make up a mash of all these without cooking them,—and he should throw into it curd and honey,—in a vessel made of *Udumbara* wood, shaped like *Kamsa* (goblet) or a *Chamasa* (cup), as laid down in another Vedic Text,—and stir it up and keep it before himself :—then he should offer an oblation of clarified Butter.—saying '*Svāhā*' to the Oldest and the Best ',—into the *Āvasathya* Fire, on the spot prescribed for such offerings ;—and what may be left attached to the ladle should be thrown as Remnant into the *Mash*.—(4)

TEXT—**Saying '*Svāhā* to the Richest', he should offer a libation of clarified Butter into the Fire and throw the remnant into the Mash.—Saying '*Svāhā*' to Firmness, he should offer a libation of charified Butter into the Fire and throw the remnant into the Mash.—Saying '*Svāhā* to Prosperity', he should offer a libation of clarified Butter into the Fire and throw the remnant into the Mash.—Saying '*Svāhā* to the Homa', he should offer a libation into the Fire and throw the remnant into the Mash.—(5).**

BHĀṢYA—The rest is as above. Having offered the libations 'to the Richest', to 'Firmness', 'to Prosperity' and 'to the Homa', he should throw the remnant, each time, into the Mash.—(5)

TEXT—**Then, moving away and holding the Mash in his hands, he recites—'Thou art Ama by name, as all this rests with thee. He is the Oldest and Best, the King and Sovereign. May he lead me to the oldest age, to the best position, to kingship and to sovereignty! May I be all this.'—(6)**

BHĀṢYA—*Then moving away*,—having gone away a little, from the Fire,—*holding the Mash in his hands, he*

recites the following Mantra—'*Amo nāmāsi amāhitē etc., etc.*':—'*Ama*' is a name of Prāṇa (Breath);—it is through food that Breath functions in the body; hence the substance in the Mash, being the food for Breath, is eulogised as Breath itself—'*thou art Ama by name*'.—"How ?"—Because *all this rests with thee*; i. e. because the whole of this world rests with thee as representing Breath.—This Mash, being Breath, *is both the Oldest and the Best*; and for this reason, He is also *the King*—effulgent—and *Sovereign*—i. e. the lord and protector of all;—*may he*—the Mash representing Breath,—lead me to the host of all his own qualities, in the shape of the *oldest age* and the *rest*; and *may* I,—like Breath—be all this—in the world.'—The particle '*iti*' indicates the end of the *Mantra* to be recited.—(6)

TEXT—**Then he eats with this verse, foot by foot: saying 'We pray for that related to the Progenitor', he eats;—saying 'We are the food of the Deity', he eats;—saying 'the best and the all-sustaining', he eats;—saying 'we quickly meditate upon the divine', he drinks up all—Having washed the goblet or the cup, he lies down behind the fire, on a skin or on the ground, in silence, undisturbed.—If he should see a woman, he should know that his business has succeeded.—(7)**

BHĀṢYA—*Then*,—after this,—*he eats with this*—the following *verse*, foot by foot; i. e. he eats one morsal with each quarter of the *Mantra*.—*That*—Eating—*related to the Progenitor*—the source of all,—this is meant to include the Breath and the Sun together into one entity; *we pray for*—ask for—the *Mash* of the Sun; the sense being that 'by eating this food related to the Sun, we shall attain the form of the Sun.'—'*Of the deity*',—this is to be construed with '*Savituḥ*' (of the preceding quarter).—*the best*,—the most superior of all foods,—*all-sustaining*—sustaining the entire

universe,—very sustaining in its properties,—all this qualifies 'food'.—'*Quickly*—speedily—*of the divine*, i. e. the form of—the divinity, the Sun,—*we mediate upon*'; 'being embellished with the particular kind of food and having our souls purified.'—Or the meaning may be that 'Having performed a Rite for the obtaining of that greatness which is a source of prosperity, we meditate upon it.'—Having said this, *he drinks up all*,—i. e. all that remains of the Mash attached to the goblet.—*Having washed the goblet or the cup*,—i. e the vessel of *Udumbara wood*, shaped like the goblet or the cup,—having drunk it off and washed his mouth', *he lies down behind the fire*—with his head towards the East—either *on a skin or on the bare ground*,—*in silence—undisturbed*—i e. so peacefully as not to be disturbed by women or by evil dreams,—with mind calm and collected; in this condition, *if he should see*—i. e. dream of—a *woman*, —then *he should know that his business has succeeded*.—(7)

To this same effect there is the following verse—

TEXT—**If during the performance of prospective Rites, one should see a woman in his dreams,—he should recognise success,—yea, in such dream-vision'.—(8)**

BHĀṢYA—*To this same effect there is the following verse*—mantra-text:—'*If during the performance of prospective rites, one should see a woman*,—either during dream-vision, or at the time of sleeping—*he should recognise success*; —that is, he should understand that the results desired of those Rites will surely be accomplished,—*in such dream-vision*,—i. e., if he has had such excellent dreams as that of a woman.—The repetition is meant to indicate the end of the Rite (of the *Mash*).—(8)

End of Section (2) of Discourse V.

SECTION (3)

BHĀṢYA—For the purpose of creating a feeling of Disgust in the minds of persons seeking for Liberation, it is necessary to describe the process of Births and Deaths—relating to the whole world—from *Brahma* down to the tuft of grass. This is what the text proceeds to do by means of an anecdote :—

TEXT—**It is said that *S'vetaketu—Āruṇeya* came to the Assembly of the *Panchālas*.—*Pravāhaṇa-Jaibali* asked him—'Boy, has thy father taught thee?'—'Yes, Sir'.—(1)**

BHĀṢYA—'*Ha*' indicates that the story is well-known. —*S'vetaketu*—by name—*Āruṇeya*—the son of *Āruni* who was the son of *Aruna—came to the Assembly of the Pāncāla*-country ;—when he came there, *Pravāhaṇa*—by name—*Jaibali*—the son of *Jibala*—said—'*O Boy, has thy father taught thee?*'—That is, hast thou been properly educated by thy father?'—Being thus asked, the boy answered—'*Yes, Sir,*' meaning thereby that 'I have been properly educated'.—(1)

TEXT—'**Dost thou know where people go to from here?'—'No, Sir'.—'Dost thou know how they come back?'—'No, Sir?.—'Dost thou know the diverging point between the two paths,—the Path of Divinities and the Path of the Fathers?'—'No, Sir,'—(2)**

BHĀṢYA—*Pravāhaṇa*s aid to the Boy—'If thou hast been properly educated, *dost thou know where*—what upper regions—*people go to from here*—from this world—Dost thou know this?'—The other replied—'*No, Sir*, I know not what you ask.'—'*Then, dost thou know how*—in what manner—*they come back?*'—'*No, Sir,*'—he answered —'*Dost thou know the diverging point*—that point from which they diverge, after having gone together at the start

—*between the two paths, the path of the Divinities and the path of the Fathers*—for people who proceed on those paths ? '—' *No sir*,'—(2)

TEXT—' **Dost thou know why that other region is not over-filled ? '—' No, Sir,'—' Dost thou know how, at the fifth libation, the Water comes to be called Man ? '—' Indeed, Sir, no.'—(3)**

BHĀṢYA—' *Dost thou know why*—for what reason—that other world—connected with the Fathers—from where they come back,—*is not overfilled with people going* there ? '—' *No, sir*,'—he answered.—' *Dost thou know how*—by what process—*at the fifth libation*—at the offering of the libation which is fifth in number,—*the water*—that produced by the libation and also that which makes up the libation,—*comes to be called* ' *man* ';—the water that forms the sixth libation and is offered as such comes to have ' *Puruṣa* ' (Man) as its name ; that is, they come to be expressed by the term 'Man',—i. e. they attain this title of ' man '.—Thus questioned, the Boy replied—' *Indeed, Sir, no*—I do not know anything of this.'—(3)

TEXT—' **Then, why didst thou say thou hadst been properly educated ? One who does not know these things,—how could he declare himself to be properly educated ?'—Thus discomfited, he came over to his father's place, and said to him—' Sir, without having educated me, you said you had educated me.'—(4)**

BHĀṢYA—' Thus, being wholly ignorant, why didst thou say that thou hadst been properly educated ? *One who does not* know these things—that I have questioned about—*how could he declare himself*—in an assemblage of learned men—to be *properly educated* ? '—*Śvetaketu, being thus discomfited*—quelled—by the King—*came over to his father's place*,—and said to him—to his father—' *Without having*

educated me—without having accomplished my education—you said—at the time of my 'Return' (completion of study)—*you had educated me*?—(4)

TEXT—**'That fellow of a *Kṣattriya* asked me five questions, and I could not answer any one of them'—The father said—'As you told me these questions, I myself do not know any one of them; if I had known these, why should I not have told you?'—(5)**

Then Gautama came over to the King's place; and when he reached there, the King received him with due honours. In the morning he went over to the King when he was in the Assembly.—The King said—'O revered *Gautama*, please ask for some such boon as pertains to wealth connected with human beings.'—He replied—'O King, let the wealth connected with human beings rest with thyself; speak to me the same speech that thou spokest to my boy'.—He became perturbed.—(6)

BHĀṢYA—'Because *that fellow of a kṣattriya*—one who has Ksattriyas for his relatives, but is himself ill-behaved, he is only *a fellow of a Kṣattriya*,—asked me five questions,—questions five in number,—and of these questions, *I could not answer any one*,—could not determine what the sense of it was.'—The father said—'*My Boy, as you told me these questions*—immediately on your arrival,—*I did not know any one of them*,—that is, know me also to be ignorant; from the index of your own ignorance you may infer my ignorance also.—How?—Because of all these questions, *I do not know any one*; that is, just as, my dear, you do not know these, so I too do not know these; you should not think of me otherwise. As to how it is to be understood that I do not know the questions,—*if I had known these questions—why should I not have told you*—my loved

son, at the time of your ' Return ' (completion of study) ? '—Having said this, he, *Gautama*,—of the *Gotra* of *Gautama*—*came over to the king's place*—the place of *Jaibali*.—When Gautama reached there, the *King received him with due honours*. Having been thus received as a guest, *Gautama* lived there ; and next day, *in the morning he came over to the King where he was in the Assembly*.—or the word ' *sabhāga* ' may stand for ' *sabhāgaḥ* ' as qualifying *Gautama*, [not as ' *Sabhāgē* ', qualifying the King],—the meaning being ' Gautama, who was duly worshipped, honoured, by the other people in the Assembly, came to the King.'—*To Gautama*, the King said—' *O revered Gautama, please ask for some such boon*—fulfilment of such desire,—as pertains to *wealth*—such as landed property and the like,—*connected with human beings*.'—*He, Gautama*—said : O King, *let the wealth connected with human beings rest with thyself* ; *speak to me the same speech—consisting of true questions—thou spokest to my boy—my son*. '—Being thus addressed by Gautama, the King *became perturbed*,—perplexed—as to how he could do what he was asked to do.—(5-6)

TEXT—**He commanded him—' Stay here for a long time.' Then he said—' As regards what you said to me, O, *Gautama*, before you, this philosophy never went to *Brahmanas* ; it is for this reason that, among all people, it was only with the *Kṣattriya* that the teaching of this rested.'—Then he spoke.—(7)**

BHĀṢYA—Becoming perturbed, the King,—thinking that the request of the *Brāhmaṇa* could not be denied and the philosophy must be expounded to him, *commanded*—ordered—*him—Gautama—' Stay here for a long time*.'—Inas much as the King had, at first, declined to accede to the Brāhmaṇa's request, and subsequently ordered him to stay

for a long time,—he apologises to the *Brāhmaṇa*, explaining the reason for his conduct. *He—the King—said*,—'Though you are a Brāhmaṇa knowing all philosophies and sciences,—as regards what you said to me, asking me to expound to you the speech propounding the philosophy,—because you did not know it,—know now that there is something to be said on this subject, as to how, *before you, this philosophy never went to Brāhmaṇas*,—and the Brāhmaṇas never taught this philosophy,—this is a fact wellknown among the people ;—*and it is for this reason* that, in former days, *among all people it was only with the Kṣattriya*—with persons belonging to the *Kṣattriya caste—that the teaching of this*—instructing pupils in this science—*rested* uptil now ; this Philosophy has been handed down by unspoken tradition among *Kṣattriyas only* ; and yet I am going to expound it to you ; and after it has been imparted to you, it will go to *the Brāhmaṇas*. Thus then, what I said to you—for that you will please pardon me .—Having said this, *he spoke to him*—the King expounded to him the philosophy.—(7)

End of Section (3) of Discourse V.

SECTION (4)

BHĀṢYA—First of all, the Text disposes of the question as to the Water coming to be called 'man' at the fifth libation ; because after this has been disposed of, the disposal of the other questions would be easier. The initial proceedings of the two *Agnihotra-libations* have been thus described in the *Vājasaneyaka* (*Śatapatha Brāhmaṇa*)—'There are these questions raised (in regard to the stages of the libations)—(1) *Starting up* (of the libations, from this world), (2) *Movement* (towards the other world), (3) *Resting* of the libations, (when they have reached the other world), (4) *Satisfaction* (on resting in their own substratum),

(5) *Returning* (to this world), and (6) *Rising* (of man) *towards this world.*'—The answers too to these questions have been supplied in the same text, as follows:—'These two libations, on being offered, *start up* (1);—(2) then they enter the sky; (3) they make the *sky* itself the *Āhavanīya fire* (the *locus*, the *Resting place*, of the libations),—they make Air the *fuel*, and the Rays, the white libation;—(4) they bring *satisfaction* to the sky;—thence they start up, and as before, they bring satisfaction to Heaven; (5) then they return and entering this world, and having brought satisfaction, (6) they enter the man;—thence entering the woman,—it comes to rise towards the world.'—[Note:—The libations meant here are the *Apūrva*, the transcendental potencies created by the man's past deeds; they surround the man and go out of the body along with his soul;—through smoke and other things, they enter the sky; etc., etc.,—says Ānandagiri].—In this text of the *S'atapatha*, what has been declared is only the process of the two libations; while in the present text, the said process, consisting of the function of the transcendental potency set up by the *Agnihotra*, is divided into five parts—with a view to laying down the meditation of the said process as *Fire*, as leading to the attainment of the *Northern Path*:—

TEXT—'**That world, O, *Gautama*, is the Fire; of that the Sun is the fuel; the Rays are the smoke; the Day is the flame; the Moon is the embers; the Stars are the sparks.**'—**(1)**

BHĀṢYA—*That world, O Gautama, etc., etc.*,—When the evening and morning libations of the *Agnihotra* have been offered,—with such accessories as milk and the like,—with due faith,—fully equipped with the *Āhavanīya Fire* along with its fuel, smoke, flame, embers and sparks,—and accomplished by such active agencies as those of the Doer

and the rest,—they enter the Heavenly Region in their subtle form,—and are spoken of as 'water', on the ground of subsisting in Fire,—and also spoken of as 'faith', on the ground of their originating in faith;—the locus of these libations is the Fire, and the other details relating to it are spoken of as 'fuel' and the rest.—The meditation also of the two libations as 'fire' and the rest, is indicated in the same manner.

That world, O Gautama, is the fire, the locus of the libation—just as, O Gautama, in this world (at the performance of the *Agnihotra*) the *Āhavanīya Fire* is the locus of the libation;—of this 'fire' named the 'Heavenly Region', *the Sun is the 'fuel'*,—because it is only as illumined by the Sun that the other world shines,—hence, on account of this flaring up, the Sun is the *samidh*, 'Fuel'.—*The Rays are the 'smoke'*,—because (they rise from the Sun), as smoke rises from the fuel;—*the day is the* 'Flame',—because both have the common character of being bright and being brought about by the Sun;—*the Moon is the 'embers'*—because it appears on the cessation of the day; just as it is on the cessation of the *flame* that *embers* become visible:—*The Stars are the 'sparks'*,—they are like parts of the moon, as sparks are of the embers, and also both have the common character of being besprinkled about.—(1)

TEXT—'**In this Fire, the Deities pour the libation of Faith; and from this libation comes out King Soma**'.—**(2)**

BHĀṢYA—*In this fire*—as described above,—*the deities*,—i. e. the sacrificer's 'Breaths', in the form of Fire and the rest, from the view-point of the Deities,—*pour the libation of Faith*;—the subtle elements of Water, in the form of the outcome of the *Agnihotra-libations*, which

originated in Faith,—are what are called 'faith' in the present context; that this is so is also indicated by the fact that water has been spoken of as a substance to be offered into the fire. in the question relating to 'Water coming to be called *Man* at the fifth libation'; and it is also learnt from other texts that 'Faith indeed is water, they begin with Faith and then proceed.'—This Faith, in the form of water, the Deities pour as libation into the Fire.—*Out of this libation, comes out King Soma*;—the subtle element of water, subsisting in the Agnihotra-libations, spoken of as 'faith', enters the Heavenly Regions, produces their effect in the shape of the Moon, as the result of the two Agnihotra-libations; just as (in the earlier Discourses of the *Upaniṣad* it has been described that) the *Essences* of the *flowers* in the shape of *Ṛk* and other Vedas, brought up by the *Bees* in the shape of the *Ṛk verse* and the rest, produce in the Sun such effects as Fame and the rest, in the shape of the *Red* and *other colours*.—As for the sacrificers, the performers of the act (of *Agnihotra*) become resolved into the libations, being entirely absorbed in the contemplation of the libations —they become drawn in by the act in the shape of the Libations and subsisting in Faith, they enter the Heavenly Region and become *Soma*. It was for this purpose that they poured the Agnihotra-libations.—What is meant to be taught here primarily is the evolution of the Libation in the order of the Five Fires,—for the purposes of meditation; and the progress of the sacrificers does not form the main subject of the teaching. This latter subject is going to be expounded later on, where it will be shown that ignorant persons go up by the path leading through smoke etc., and the wise ones go up by the Northern Path, through the influence of their knowledge.—(2)

End of Section (4) of Discourse V.

SECTION (5)

TEXT—**The Deity *Parjanya*, O *Gautama*, is the Fire; of that Air is the 'Fuel', the Cloud is the 'Soma', the Lightning is the 'Flame', the Thunder-bolt is the 'Embers', and the Thunderings are the 'Sparks'.—(1)**

BHĀṢYA—The Text now states the signification of the second state of the Libation.—*The Deity Parjanya, O Gautama, is Fire* :—*Parjanya* is the Deity presiding over the accessories of rainfall.—Of that Fire, *the Air is the fuel* ; as it is by Air that the Fire of *Parjanya* is enflamed ; this is clear from the fact that Rain is found to follow upon a preceding wind.—*The Cloud is the smoke*,—because it is a product of smoke and also because it appears like smoke.—*Lightning is the Flame*,—because both have the common property of *brightness*.—*The Thunder-bolt is the Embers*,—because both are hard or because both are connected with lightning.—*The Thunderings are the Sparks*, the term 'thunderings' stands for the rumblings of thunder.—the thunderings are sparks because both equally are spread over the clouds.—(1)

TEXT—**Into this fire the Deities offer king Soma ; and from this libation comes Rain.—(2).**

BHĀṢYA—As before,—*into this fire the deities offer king Soma* ; *and from this libation comes rain*.—Thus the water named 'faith' having (as the result of the first libation) developed into the form of *Soma*, reaches the second stage, the *Parjanya-Fire*, and develops into Rain.—(2)

End of Section (5) of Discourse V.

SECTION (6)

TEXT—**The Earth, O *Gautama*, is the Fire ; of that, the Year is the Fuel ; *Ākāś'a* is the Smoke ; Night is the**

Flame; the Quarters are the Embers, and the Intermediate Quarters are the Sparks.—(1)

BHĀṢYA—*The Earth, O Gautama, is the Fire* etc., etc. —as before.—*Of that*—Fire named 'Earth'—the *Year is the Fuel*; it is only after developing throughout the year that the Earth becomes capable of producing *Vrīhi* and other grains.—*Ākāśa is the Smoke*; because the *Ākāśa* appears to be rising out of the Earth just as smoke rises out of the Fire. *Night is the Flame*; as the Night resembles the Earth in *not consisting of light*, both being of the form of *Darkness*; just as the Flame resembles Fire (in point of *brightness*). *The Quarters are the Embers*, on the ground of the common character of being *calm*. *The Intermediate Quarters are the sparks*,—because both are insignificant.—(1)

TEXT—**In that Fire, the Deities offer Rain; out of that libation comes Food.—(2)**

BHĀṢYA—*In that Fire etc., etc.*,—as before.—*Out of this libation comes Food*,—in the shape of *Vrīhi* and other grains.—(2)

End of Section (6) of Discourse V.

SECTION (7)

TEXT—**'The Man, O *Gautama*, is the Fire,—of that, Speech is the Fuel,—Breath, the Smoke,—Tongue, the Flame,—Eye, the Embers and Ear, the Sparks.'—(1)**

BHĀṢYA—*The Man, O Gautama, is the Fire*; *of that Speech is the Fuel*; because it is by Speech that the man becomes bright in his face; a dumb person can never be so bright. *Breath is the smoke*; because Breath goes out of the mouth, just as smoke (goes out of the Fire), *Tongue is the Flame*,—because it is red.—*the Eye is the*

Embers ; because both contain light.—*Ear is the Sparks.*—because both are equally scattered about.—(1)

TEXT—**In that Fire, the Deities offer Food ; out of that libation is produced the Semen.—(2)**

BHĀṢYA—The rest is as before. *They offer food*,—in the form of *Vrīhi* and other grains duly embellished and refined. *Out of that libation, Semen is produced.*—(2)

End of Section (7) of Discourse V.

SECTION (8)

TEXT—'**The Woman,** *O, Gautama,* **is the Fire ; of that the Organ is the Fuel,—the Confabulation, the Smoke,—the Vagina, the Flame,—the Penetration is the Embers,—the Raptures, the Sparks**'—**(1)**

BHĀṢYA—*The Woman, O Gautama, is the Fire.* Of that, the *Organ is the Fuel*; because it is by the organ that fire is lighted for the purpose of procreation. *The Confabulation is the Smoke* ;—because the Confabulation proceeds from the Woman (just as smoke proceeds from the fire). *The Vagina is the Flame* ; because both are red.—*The Penetration is the Embers*,—because of its connection with Fire.—The Raptures—i. e., the ripples of pleasure—*are the Sparks* ;—because they are small.—(1)

TEXT—'**Into this Fire, the Deities offer Semen ; and out of that libation is born the embryo.**'—**(2)**

BHĀṢYA—*Into this Fire, the Deities offer Semen ; out of that libation is produced the Embryo.* Thus, through the gradual stages of the libation,—(1) *Faith,* (2) *Soma,* (3) *Rain,* (4) *Food,* and (5) *Semen,—the water* has become the Embryo. And, inasmuch as Water forms a constituent of the libation, it is spoken of as the most important of all,—hence the statement that 'At the fifth

libation, *Water* comes to be called *Man*'.—Yet it is not Water alone out of which *Soma* and the other Products are produced;—nor again does Water exist, except in its tripartite constitution; even in the tripartite constitution, (which applies to all the three Earth, Water and Fire, which are compounds formed of themselves), we have found special names applied,—such as 'this is *Earth*', 'this is *Water*', 'this is *Fire*',—on the basis of one or the other of the three forming the predominant factor. (A compound in which the proportion of Earth-particles is larger than that of Water or Fire. is named *Earth*). It is for this reason that all the three elementary substances compounded together enter into the performance of Rites only when bearing a larger proportion of *water-particles*, and become productive of *Soma* and other products;—and it is on this account that they are spoken of by the common name of 'Fire'. As a matter of fact, we actually perceive an excess of fluids in the constitution of Soma, Rain, Food, Semen and Body; the Body, though apparently made up of Earth, abounds in fluids. Thus it is that when the fifth libation has been offered, *Water*, in the shape of *Semen*, becomes the *Embryo*.—(2)

End of Section (8) of Discourse V.

SECTION (9)

TEXT—**'Thus, at the fifth libation, Water comes to be called *Man*.—That foetus enclosed in the membrane, having lain within for ten or nine months, more or less, becomes born'.—(1)**

BHĀṢYA—Thus it is that *at the fifth libation, Water comes to be called 'Man'*;—thus one of the five questions (put by the King) has been answered;—now this subject has been introduced in the *Śatapatha Brāhmaṇa*, in the

following words—'When the two libations return to this world from the Heavenly Region, they enter the Earth, the Man, the Woman,—in this order, it comes to rise towards the world' (See *Bhāṣya Introductory* to V—iv—I); this subject was introduced here only by the way,—in the *first* question put here, it was asked—'Dost thou know where people go from here?' (See V—iii—2); and it is this question that begins to be dealt with now.—*That foetus*,—the fifth evolute of *Water* as constituting the act of libation and as known by the name 'Faith',—*enclosed in*—surrounded by—*the membrane*—for *ten or nine months*, or for such time—*more or less*—as may be necessary—*having lain within*—the mother's womb,—*becomes born.*

'*Enclosed in the membrane*' and such qualifications have been added for the purpose of creating a feeling of disgust (against wordly existence); the sense being—that it must be extremely painful for the embryonic personality to lie within the mother's womb,—having all his faculties, strength, virility, energy, intelligence and activity held in complete check—growing through the absorption of the food and drink taken by the mother—having its source in very unclean Blood and Semen,—covered by the most unclean clothing of the membrane,—the body—smeared with the urine, excreta, wind, bile and phlegm contained in the womb. Then the actual birth, consisting in painful coming out through the vagina,—must be still more painful. All this gives rise to feelings of Disgust (non-attachment): Such suffering would be unbearable even for a single moment—what to say of lying in the womb for such a long time as ten or nine months!—(1)

TEXT—'**Being born, he lives upto his life-span; when he is dead, they carry him, as ordained, to the Fire,—whence he came and whence he sprang.**'—**(2)**

BHĀṢYA—*Thus being born, he lives upto his life-span*; doing deeds tending to his repeated goings up and comings down, like the revolving of the water-wheel,—or like the potter's wheel, moving about horizontally,—he lives up to the full life-span, which is determined by his past acts.—When at the end of the life-span, he dies, *they carry him, as ordained*,—to such other regions as have been allotted to him in accordance with his past deeds,—according as during life, he was devoted to the performance of Rituals or to the acquiring of Knowledge—they carry him from the village to the fire,—i.e., for the sake of being consigned to the fire,—this being done by the Priests or by the sons, for the performance of the first Rites. Because it was out of Fire that *he came*,—through the process of the libations of Faith and the rest—and because it was out of the Fire, the Five Fires, that *he sprang*,—therefore they carry him to the Fire,—that is, they consign him to his own origin.—(2)

End of Section (9) of Discourse V.

SECTION (10)

TEXT—**Those who know this, and also those who, in the forest, meditate upon faith and penance, go to light; from light to day; from day to the Bright Fortnight; from the Bright Fortnight to those six months during which the Sun rises northwards;—(1)—from these months to the Year; from the Year to the Sun: from the Sun to the Moon; from the Moon to Lightning.—There lies a Person, not human; he carries them to Brahman. This is the Path of Divinities.—(2)**

BHĀṢYA—The question introduced for disposal now is 'Dost thou know where people go to, from here?' (See V-iii-2)

From among those householders who aspire towards and are entitled to the Higher Regions—*those who know this* —i.e., those who know the above-described philosophy of the Five Fires, which teaches that we are produced gradually from the fires of the Heavenly and other Regions, and are of the nature of Fire, having our essence in the Five Fires.

Question :—"How is it understood that the phrase '*those* who know this' refers to the Householders alone, and not to others?"

Answer :—It is going to be asserted (in the next text, which clearly confines itself to Householders) that *from among householders*, those *who do not know* this Philosophy and who are devoted entirely to the performance of works of public utility and charity go to the Moon through smoke and other things; while those who are connected with forest-life, such as hermits and renunciates, are going to be described (in the next clause) as going through flame and the rest, along with those 'who know this'.—(So that the only persons left are householders).—Thus by a process of elimination,—and also from the connection of the *Agnihotra* (which must refer to the Householder),—it follows that it is Householders who are meant by the phrase '*those who know this*'.

Objection :—"How can we get at the Householders by a process of elimination when there are the Religious Students still left unnoticed, as they are not included either in the text speaking of villages (as Religious Students do not live in villages) or in the text speaking of the Forest (as this is confined to Hermits and Renunciates)?"

Answer :—This does not vitiate our position. As, on the authority of *Purāṇa* and *Smṛti texts*, it is well-known that Celebates and Life-long Students also go by the

Northern Path of the Sun. Hence these also would go with (become included in) the 'Dwellers in the Forest'; and as for the Religious Student who is going to enter the life of the House-holder, his sole purpose is *Vedic Study* and as such he does not need to be specifically mentioned (or noticed) in the present context.

Says the Opponant :—" If Celibacy be the means of reaching the Northern Path, on the authority of *Purāṇa* and *Smṛti* texts,—then the knowledge of this (Philosophy) becomes futile. "

Answer :—Not so, as it has its use in the case of *House-holders*. Those Householders who *do not* know this Philosophy,—for those, it is well known, is the natural Southern Path, passing through *smoke* and the rest. From among these, *those who know this philosophy* or any other qualified form of *Brahman*,—go by the Northern Path,—as is indicated by the text 'For such a person, whether or not they perform the obsequies, he goes to Light etc.' (*Ibid.* IV. xv. 5).

Objection :—Celibates and Householders, both belonging to the same order (the former also living in the House, though without family),—it is not right that the Celibates alone should proceed by the Northern Path, and not the Householders,—specially when the Householder has to perform many rites such as the *Agnihotra* and the like (which should better entitle him to the Brighter Path)".

Answer :—This does not vitiate our position. Because as a matter of fact, these (Householders) are not quite 'purified'; they are still influenced by attachment and hatred due to contact with friends and enemies,—so also by Demerit and Merit, due to *injuring and helping*; in fact, for these there are many unavoidable sources of *impurity*,—such as injury, falsehood, deceit, sexuality and so forth;

—hence they are ' not purified ', and being unpurified, they cannot proceed normally by the Northern Path. When however the acts of Injury, Falsehood, Deceit, Sexuality and the rest have been eliminated and they have thereby become *purified*, and having got rid of the attachment and hatred for friends and enemies,—they become free from all 'foulness' (evil) ;—and then it is only right that they should proceed by the Northern Path. So say those learned in the *Purāṇas*, in the following text—' Those unwise persons who sought for off-spring went to the crematorium ; while those wise persons who did not seek for offspring attained immortality. '

Objection :—" The *Householders who know this philosophy*, and the Forest-dwellers (Hermits and Renunciates).—if both these equally proceed by the same (Northern) Path and reach the same goal of immortality,—then the superior knowledge of the forest-dwellers becomes futile ; and this would be contrary to the scriptures, which declare that—' The Southerners go not there, nor the ignorant ascetics ', and that 'Unknown, He does, not protect'. (*Bṛhadā-Upa.* I. iv. 15.) "

There is no such contradiction of the scriptures. In the present context, the *immortality* spoken of as the goal attained is only *relative* immoratality, which has been described as ' continuity of existence till Final Dissolution' (*Viṣṇu-Purāṇa*, 2.8.95.); while what the two texts just quoted—(*a*) ' The Southerners go not there', and (*b*) ' Being unknown, he does not protect',—refer to is *Absolute Immortality* ; hence there is no incompatibility (between the Philosophy of the Fires and the Vedic Texts quoted).

The opponent rejoins—"In that case, what is said now (regarding this Immortality being only *relative*) will be contrary to such Vedic declarations as—(*a*) " They do not

return", (*Praśna Upa.* 1.10.), (*b*) "They return not to this whirl of humanity" (*Ibid.* IV. xv. 6.) (which indicate that the Immortality is absolute.")

Not so; because of the specification expressed in the phrase 'this whirl of *humanity*'; so that the meaning is that ' they do not return to human life ' (which is very different from *not-returning at all*); if the 'non-return' here spoken of were meant to be *absolute Immortality*, then the specifying of ' whirl *of humanity* ' would be absolutely meaningless.

Opponent—" The particles *this* and *here* (in the texts) only indicate the Universal, the *generality* (and hence the Immortality meant cannot but be of the universal, absolute, type.")

Not so; as the term ' non-return' being sufficient to express eternal, (absolute) *non-return*, the assumption of the Universal would be purposeless. Hence in order to make some sense out of the specification implied by the terms ' this and here '—it has to be assumed that there *is* Return to other lives (though not to *human* life).—As for those persons who have realised the final truth relating to ' the One Being, without a second ' there is no going out to the Path of Flame etc., through the artery in the Head (as there is in the case of the man who reaches only relative Immortality) [because in the case of the man who has realised the Truth, there is immediate merging into the Absolute Brahman]; as is clear from hundreds of Vedic texts, such as—(*a*) 'Being *Brahman*, he attains *Brahman*' (*Bṛhada, Upa.* IV. iv. 5). " Hence he became all' (*Bṛhada Upa.* 1. 4. 10), 'His life-breaths do not go out, they become merged herein' (*Bṛhadā Upa.* 4. 4. 6.).

Objection; " When this last quoted text asserts that ' when the Living Being is going out, his Breaths do not

depart', we assume that what is meant is that 'the Breaths accompany him (when he is leaving the body)'.

Answer:—That cannot be the meaning; as the next sentence says 'they become merged therein'; and this would have no meaning (under the above interpretation). Then again, *the going out of the Breaths* having been already declared elsewhere in the text 'All the breaths go out after him'. (*Bṛhadā Upa.* IV.iv.5.), there can be no doubt regarding their going out.—It might be argued that 'the path of *libation* being quite different from *Births and Rebirths*, people might be led to believe that the Breaths do go out with the Living Being, and hence the text in question has declared that they do *not* go out'.—But even so, the objection—that the additional specification that 'they become merged therein' would be meaningless—would still stand. Further, when the person has become separated from the Breaths, there can be no *going* for him; nor indeed the character of a *Living Being* can apply to it. If there is any truth in Vedic texts, the Self who is pure Being being all-pervading and without constituent parts, the only thing that differentiates the *Living Self* (*Jīvātmā*, from the *Self*) is its connection with the Breaths;—the relationship between the *Self* and the *Living Self* being exactly like that between the fire and the sparks going out of it; consequently, when the Breaths have gone out, and their connection with the *Living Self* has thus ceased, this Self can no longer be regarded as '*living*' (*Jīva*), or as *going* out. It cannot be assumed that 'when the entity called' '*Jiva*' goes out, he does so as a small part shooting out of the Supreme Being and leaving a hole in this latter.'—From all this it follows that when the Text says 'going above that he reaches Immortality,' what it means is that when the person meditating upon *Brahman with qualifications*, goes out, along with the Breaths, through the Artery in the head, the immortality that he attains is

only *relative*, and it is not direct Absolute Liberation; that it is, so is clear also from such specific statements as 'that is the unconquered city,—that the enchanting lake—to those alone belongs the Brahmic Region.' (which all go to show that absolute immortality is attainable only by those knowing *Brahman*).

Thus then, the meaning is that (1) those householders who know the philosophy of the Five Fires,—(2) those who dwell in the forest, i.e., Hermits and Renunciates,—along with—(3) the Life-long Religion, Students—*who meditate upon Faith and Penance*,—i.e., who are endowed with Faith and are devoted to penances,—the term 'meditate' here standing for *being devoted to, engaged in*, just as in the phrase 'who meditate upon acts of public utility and charity';—and on the strength of another Vedic text, (4) those who meditate upon the true *Brahman* named '*Hiraṇyagarbha*',—all these (four kinds of persons) go to *Flame*,—they reach the Deity kindling the flame.—The rest is similar to the explanations provided under the similar description of the 'Process', under Discourse IV (IV. xv. 5.).

Thus has been described the *Path of the Divinities*, culminating in the *Satyaloka*, which is well within the Universal Egg; as has been indicated by the *Mantra text*—'Which lies between the Father and the Mother.'—(1-2)

TEXT—**And those who, living in villages, meditate upon sacrifices and works of public utility and charity,—pass on to Smoke; from Smoke to Night; from Night to the Darker Fortnight; from the Darker Fortnight to those months during which the Sun moves Southwards; from there they do not reach the year.—(3)**

BHĀṢYA—The term '*atha*' (and) is meant to indicate the beginning of a new subject. *Those—Householders—who living in villages*; 'living in villages' is the common charac-

teristic of all Householders, differentiating them from the *Dwellers in the Forest*; just as 'dwelling in the Forest' serves to differentiate Hermite and Renunciates from Householders. —*Sacrifices, Agnihotra and other Rites*, prescribed in the Vedas;—*works of public utility*,—such as the digging of tanks and wells and the laying out of Parks;—*Charity*—giving, distributing, apart from the sacrificial altar, to the best of one's resources, of things to deserving persons;—those who meditate upon such service and protection; the particle 'iti' in the phrase '*Dattamityupāsatē*') is meant to indicate the methods (of meditation).—All these persons, being devoid of true insight, *go over to smoke*,—i.e., they reach the Deity ensouling Smoke; and being passed on by that Deity, they *go to Night*,—i. e, to the Deity of the Night;—from Night, they go *to the Darker Fortnight*,—i.e., the Deity of the Dark-Fortnight;—from that *to those six months*—the Deity ensouling these months—*during which the Sun moves Southwards*. The Deities of these six months always move in a group; hence the Text uses the plural number (in the word '*māsān*', 'months').—These persons mentioned here being addicted to the performance of Acts, *do not* reach the Deity ensouling the *Year*.

Question:—"When was there any likelihood of these persons reaching the Year, that it should have been specially denied?"

Answer:—There was a likelihood the Northern and Southern Paths of the Sun, both equally form part of the Year; and for those who go by the path of Flame and the rest it has been asserted above that from the six months of the Northern Path of the Sun, they proceed to the complete *Year*. Hence it was only natural that on the same analogy, those who have been spoken of as having reached the six months of the Southern Path should be regarded as going

next to *the year* ; consequently it was necessary to deny this specifically —*from them they do not go to the Year.*—(3)

TEXT—**From the months, (they go) to the Region of the Fathers ; from the Region of the Fathers to *Ākāśa* ; from *Ākāśa* to the Moon. That is Soma the King. That is the food of the Deities. This the Deities eat.—(4)**

BHĀṢYA—*From the months, they go to the Region of the Fathers,*—from the Region of the Fathers, to Ākāśa ; from Ākāśa to the Moon.—

Question :—" Who is it who is reached by them? "

Answer :—The Moon, which is seen by us in the sky, who is *Soma, the King*—of *Brāhmaṇas* ; *that is the food of the Deities* ; and *this* food in the shape of the Moon, the *Deities eat.*—Thus the performers of Rituals and other acts, having gone through smoke and the rest, become merged in the Moon and hence are eaten by the Deities.

Objection ;—"If becoming food, these persons are eaten by the Deities,—then the performance of sacrifices and other acts leads to evil consequences ".—There is no point in this objection. What is really meant by their *being eaten* is only that they become the accessories or tools of the Deities,—not that they are actually eaten, swallowed by the Deities as morsels of food ; they only become tools in the hands of the Deities,—like women, cattle, servants and such dependents. The term ' *anna* ' (food) is actually found to be used in the sense of *accessory,* in such expressions as—' women are *food* ', ' cattle are *food* ', ' the people are *food* ', —'of the King'; and so forth. Just as in the case of women, cattle and the rest,—though they are themselves objects of enjoyment for man,—it does not follow from that that they do not have their own enjoyments,—so is the case in question ; even though the performers of acts are objects of

enjoyment for Deities, yet they enjoy their own pleasures, sporting with Deities. The body for these persons, fit for the experiencing of those pleasures, is an aqueous one, produced in the Lunar Region. This is what has been described above in the text 'Water, named *Faith*, having been offered into the fire of the Heavenly Region, becomes *King Soma*' (*Ibid.* V. iv. 2.). What happens is that the Water, entering into the constitution of the Rites performed, and accompanied by other elementary substances, reaches the Heavenly Region, and becoming merged in the Moon, it becomes the constituent making up the body for persons devoted to sacrifices and other acts. (And it is through this aqueous body that they are enabled to experience the joys of Heaven.) That is to say, when the last oblation has been poured into the fire and the body has been burnt, the water rising out of the body goes up along with the smoke, and having enveloped the sacrificer (his soul), it reaches the Lunar Region and becomes the material of which the external body of the sacrificer is built up,—just as straw and clay form the material in the making of the Clay-Idol; and it is with the body built of this water that these persons stay in Heaven, enjoying the reward of their sacrificial and other acts.—(4)

TEXT—**Having dwelt there till exhaustion, they return again, by the same path as they came, to *Ākāśa*; from *Ākāśa* to Air; having become Air, they become Smoke; and having become Smoke, they become the Mist.—(5)**

BHĀṢYA—By the time that the *Kārmic force* to which the heavenly pleasures are due become exhausted;—the term '*sampāta*' stands for that *whereby there is exhaustion of the Kārmic force*;—so the meaning is 'by the time that the *Kārmic force* becomes exhausted;'—having dwelt in the Lunar Region, they return again immediately by the path

going to be described. The use of the phrase '*return again*' indicates that the persons concerned had previously also gone to the Lunar Region and returned therefrom; while, in this Region, these persons, having developed their *Kārmic force*, go over to the Moon; and when this force is exhausted, they return, and they are not allowed to stay there for a single moment after that; because their going there was due entirely to the *Kārmic force* and this force has become exhausted;—just as the lamp disappears on the exhaustion of the oil-supply.

Question :—" When one has reached the Lunar Region as the result of his *Kārmic force*, and descends from there, —does this descent take place after the total exhaustion of that force? Or, while there is still some remnant of it left?—" Well, what if it is?"—If the entire *Kārmic force* is exhausted, then Liberation should follow immediately, while the man is still in the Lunar Regions (as on exhaustion of the *Kārmic force*, there is nothing that can keep him from Liberation); or, we may leave aside the question as to whether Liberation would or would not follow him there;—in fact, (if the entire *Kārmic force* has been exhausted) it would not be possible for the man, on his return from the Lunar Regions, to have any physical body and experiences (as all these are the results of the force of *Kārmic Residual*); and this view of entire exhaustion would also be contrary to what is said in the *Smṛtis* regarding man being reborn on account of the reward of his *Kārmic Residual force.*"

(The answer to the above is as follows)—(The Man has reached the Lunar Regions as the result of the *Kārmic force* set up by his performance of acts of public utility and of charity; and) in this world of men, there are many acts done apart from those of public utility and charity; and it is possible that there would be many such acts the

Kārmic force of which would lead to the man's having a physical body and experiences on rebirth; and these experiences cannot all be gone through in the Lunar Regions; these therefore would remain unexhausted; and only those acts (and their Residual forces) would be exhausted by virtue of which the Man had reached the Lunar Regions. Thus, there is no incompatibility at all. As for the term 'remnant', there can be no incongruity in its use, as it refers to all acts in general (not to any particular set of acts, such as those of public utility).—Thus then, there is no room for the objection that Liberation would follow then and there. As a matter of fact, whenever any single person is born in the world, such birth may be the result of any one of his numerous acts which are conducive to experiences to be gone through in several mutually incompatible bodies.—(That is, the man may have done acts, one of which would lead to such experiences as are to be had only in *a human body*, while there may be one act which would lead to experiences under-goable only in an *equine body*; and both these sets of experiences could not be gone through during a single life).—So that it is not possible for the whole *Kārmic Residue* of the man to be exhausted during a single life. Further, it has been declared that there are many such acts as *Brāhmaṇa-murder* and other heinous crimes which lead to the person being born during several lives. Further, such persons as have come to be born as inanimate things (as the result of grave misdeeds), as these would be entirely dull and non-intelligent, there is no possibility of their doing any such act of superior merit as would lead to an improvement in their position. And lastly, for those who are in the embryo-stage, there would be no possibility for these to be born into the world, as there would be no *Kārmic Residue* during the time that they are coming out of the womb (and *ex-*

hypothesis all past *Kārmic residue* has become exhausted). From all this it follows that the experiences resulting from all one's acts cannot be gone through during a single life.

Some people have asserted as follows:—"At the time of death (all the *Kārmic Residue* that was 'operative', *Prārabdha*, during the life having become exhausted),—and the substratum of all the rest of the Man's *Kārmic Residue*, —in the shape of the dead body—having become destroyed by death,—these remaining Residues lead to the birth of a new Body. Of these *Kārmic residues* it is not possible that while some of them become actively *operative* in bringing about the birth, some continue to remain inoperative; because Death brings to the fore the entire set of the man's *Kārmic residue*; just as when the lamp is lighted it illumines all that falls within its range. (So that there must be a remnant of *Kārmic Residue* in the case under discussion)."

This is not right. Because the accepted view is that all things are essentially the same (everything is of the nature of everything); and when all is essentially the same as all, there can be no entire distinction of anything, regulated as all things are, by condition, of time and place; nor is the entire manifestation of anything possible, for the same reason. Similarly, in the case of the *Kārmic Residue* along with their substratum. For instance, in a certain case the man's nature may be beset with numerous tendencies (and impressions) due to his previous births as *Man*, *Peacock*, *Ape* etc., and if his coming birth happens to be brought about by that portion of his *Kārmic Residue* which is conducive to making him born as *Ape*,—the rest of his *Kārmic* Residue and tendencies —does not become entirely destroyed (or set aside). If all the tendencies and impressions conducive to other kinds of birth (as man or peacock etc.) were entirely

set aside or destroyed, then, in the case when the man has been born as an *ape*, by virtue of that *Kārmic Residue* which was conducive to his apish birth, (and all the rest of his *Kārmic Residue* were destroyed after this), then it would not be possible for the *ape*, immediately on birth, to acquire the capacity to jump from the tree, or remain clinging to the mother's breasts; because it has not had any practice of these arts during its present birth. Nor can it be asserted that, "during the life immediately preceding the present one, it was an *Ape* (so that the capacities come to it out of that past experience)."—Because the Vedic Text declares that "Knowledge and Action follow him, as also previous experience." (Bṛhadā. Upa. IV. iv. 2.) (Which shows that the man's capacities in life are not due only to the tendencies and impressions of his immediately preceding life,—but to *all* the sum total of his past experiences).—From all this it follows that just like the tendencies and impressions there can be no destruction of *all* the *Kārmic Residues*; so that the remnant of such residue is quite possible. Thus, what happens is that the Birth is due to that part of his *Kārmic Residue* which *remains* after the exhaustion of that part of it which brought about his experience (in the past life;—and in this there is no incompatibility or incongruity.

The text now proceeds to answer the question—"What is that Path to which they return?"—

By the same Path as they came.

Objection:—"The journey outward has been described as being 'from the regions of the Fathers to *Ākāśa*, from *Ākāśa* to the Moon; but the return journey has not been described in this way; the return journey is said to be from *Ākāśa* to *Air* and so forth;—how then can it be said to be '*by the same Path as they came*'?"

Answer :—This does not vitiate the statement ; as the reaching of *Ākāśa*, and that of *Earth*, is the same in both journeys. Nor, again, does it mean that the Returning is always exactly the same way ; as a matter of fact, they return in other ways also ; in fact, it is not even necessary that they must return in all cases ; hence when it is said that 'they return the same way', it is only by way of illustration. —Thus, they reach the elemental (material) *Ākāśa*. As for the Water that made up their body in the Lunar Region, they become dissolved on the exhaustion of that *Kārmic Residue* to which their experiences in that region had been due ; just like clarified Butter on contact with fire ;—on being dissolved it continues to remain in subtle form, in the Sky, having been turned into *Ākāśa* ; and from the sky, the Water turns into Air, and resting in Air, and becoming turned into Air, it becomes carried about hither and thither ; and the person whose *Kārmic Residue* has been exhausted also becomes turned into Air. (This is what is meant by his *going from Ākāśa to Air*).—Having become Air, he, along with the Water, becomes Smoke ;—having become Smoke, he becomes *Mist*, which looks like being filled with water.—(5)

TEXT—**Having become Mist, he becomes the Cloud ; having become the Cloud, he becomes Rains ;—then he is born as rice and barley, herbs and trees, seasamum and beans. Henceforth, exit becomes extremely difficult, whoever eats food, and who sows the seed, he becomes like unto him.—(6)**

BHĀṢYA—*Having become Mist, he becomes* the Rain-producing *Cloud* ;—*having become the Cloud, he rains* ; i. e. the man with the remnant of his *Kārmic Residue* falls down in the shape of torrents of rain ;—*then they are born as*,—in the form of—*rice and barley, herbs and trees,*

seasamum and beans. As the number of persons with (partly) exhausted *Kārmic Residue* is a large one; (and are born in so many diverse forms) they have been spoken of by a word in the plural number ('they'). In the form of Cloud and the rest, on the other hand, they all appear in the single forms of Cloud etc., hence in that connection the singular number has been used; in the case of rain-torrents, they are found to have thousands of places like mountain-sides, caves, rivers, ocean, forests, deserts, and so forth. For this reason, *henceforth exit becomes extremely difficult*,—difficult to move, difficult to get out of; as being carried away by the water flowing down the mountain sides, they reach the rivers, thence the ocean; there they are eaten by alligators and other animals; these animals also are eaten up by other animals; thus, along with the alligator, becoming dissolved in the ocean, they become drawn, along with the sea-water, by the clouds and falling, in the form of rain-torrents, come to rest upon such inaccesible places as the desert or a rock; sometimes however they are drunk up by serpents and wild animals, and eaten by others; and those again by others; and so on they would go on in a round of Evolution;—in some cases, they would fall upon such inanimate things as are not eatable, and become dry and evaporated there; even among those who become edible inanimate things, it is difficult to become connected with the body of a person capable of 'sowing the seed'; because the number of inanimate things is so large; this is what makes *the exit extremely difficult.*

Or, the term '*Durniṣprapataram*' may be taken to mean that 'exit herefrom is *more difficult* than from the position of rice and barley' etc.,—this interpretation would involve the assumption of an additional '*ta*', the form being '*Durniṣprapatataram*',—in the sense that 'the position of

rice and barley' etc., is itself difficult to get out of '*Durniṣprapata*'; and more difficult than this is the exit from connection with a body capable of 'sowing the seed', because there are many such bodies (of human beings) who are entirely celibate or infants or persons devoid of masculine virility, and when food is eaten up by these, it perishes (without further Procreation; because the number of food-eaters is so large). It is only by sheer chance that once in a way, the food comes to be eaten by persons capable of 'sowing the seed'; and when thus they have attained the position of such 'sowers of seed', then their *Kārmic Residues* come to secure a position enabling it to function.—"How?"—*Whoever*—person capable of 'sowing the seed', eats food connected with the latent personalities with *Kārmic Residues*,—*and who sows the seed*,—in the woman, during her courses,—*he becomes like unto him*; that is, of the same shape as the 'sower of seed';—the term '*bhūyaḥ*' signifies a large measure of resemblance in features; what happens is that the latent personality with his *Kārmic Residue* enters the womb of the woman, in the form of the 'seed', and the 'seed' bears the features of the 'sower of the seed'—says another Vedic text—'The vigour was produced out of all limbs'; hence it is only natural that he comes to resemble the 'sower of the seed'.—Thus, then it is that from *Man*, is born *Man*; and from the *cow* only animals with the bovine shape; and not animals with other shapes. Hence, it is only right to say that '*he becomes like unto him.*'

There are others apart from these personalities with their *Kārmic Residues* who fail to ascend to the Lunar Region, and by reason of their extremely sinful acts, they reach the position of rice, barley etc., and then go on to the position of *Man*;—for these the exit is not so difficult

as in the case of the above-mentioned latent personalities with the *Kārmic Residue*.—Why ?—Because the body of rice and barley etc. has been taken by the person, as a result of their *karma*,—and when this *karma* has become exhausted through experience, the body (due to that *karma*) —of rice and other things, down to the tuft of grass,— becomes destroyed,—and other new bodies, in due course, become taken up, in accordance with the nature of his *karma* ; jumping from one body to the other, like the leech, and he retains consciousness all the time ; as declared in the text ' he becomes endowed with consciousness and they move along while still conscious ' (*Bṛhadā*. Upa. IV. iv. 2.).

[The difference between the two cases, according to *Ānandagiri*, is as follows : In the former case, where the man has reached the Lunar Region and descends from there, becoming connected with the bodies of rice, barley etc., the time taken in taking up another body is a long one ; hence, the exit therefrom has been said to be 'extremely difficult '. In the other case, where the man has not reached the Lunar Region, and has entered the body of rice, barley etc., what happens is that the taking of such incarnate bodies is due to the defects in the man's bodily acts ; so that this body remains with him only so long as the effect of those acts lasts ; and hence exit from the body comes in the normal course, and there is no difficulty. In the former case, there is no mention of the particular bodies being the effect of any particular acts, the man passes through the full Gamut, and there is no limit to his occupancy of any particular body, as the exhaustion of the particular *karma* is in the other case ; so that the abandonment of one body and the occupying of another is not quite so regulated as in the other case ; hence the exit is difficult '.]

Though when one goes into another body only after all his organs have been withdrawn, yet it is as fully endowed

with consciousness that he goes to the other body,—this being due to consciousness arising from the tendencies and impressions produced by those acts that led him to the new body,—as in a dream. This statement is based upon the authority of the Veda : For instance, the passing through Light and through Smoke is always accompanied by consciousness as in a dream (in both cases, the consciousness being due to tendencies and impressions left by past deeds). That this is so is due to the fact that the said passing (through Light and Smoke) is the direct result of such *Kārmic Residues* as have become operative and begun to operate.—In the case of those, however, who pass on with their *Kārmic Residue* clinging to them and who are born as Rice, Barley, etc., it is not possible for these to be conscious of their connection with the procreating agents,—the *woman* and the *seed-sower* ; it is not possible for conscious beings to be living in the rice etc., while they go through the process of being cut, thumped, ground down and so forth.

Objection :—" In the other case also, where the entities descend from the Lunar Region, the entering into another body is exactly like such entering in the case of those who have not reached the Lunar Region ; so that in the former case also the leech-like moving out from one body to another must be accompanied by consciousness.—And if that be so, then for performers of sacrifices and works of public utility there would be terrible experiences of hell involved throughout the process of descending from the Lunar Region and being ultimately born as *Brāhmaṇa* etc., (as during all this process, the entity would, *ex hypothesi*, be fully conscious) ;—and this being so, it would come to this, that the injunction of sacrifices and works of public utility really tend to evil consequences ; and this would shake the authority of the Veda, for the simple reason that acts enjoined in the Veda lead to evil consequences."

Answer :—It is not so. Because there is a difference between the two cases, just as there is between *going up* the tree and *falling down from* it. It is right that when the entity is passing from one body to the other, he should remain conscious, with the consciousness brought about by that *Kārmic Residue* which has become *operative* ;—just as when one is going up a tree for the purpose of plucking its fruit he is fully conscious ; it is on this analogy that consciousness would be present in the entities passing through Light and Smoke, while *desirous of reaching* the Lunar Region. There would be no such consciousness in the case of the entity descending from the Lunar Region ; just as there is no consciousness in the man falling down from the tree. In the case of men struck down by a club or some such instrument, they have all their organs of sensations benumbed and rendered inoperative by the pain caused by that stroke, we find that they are carried along from place to place, in a state of complete unconsciousness :— similarly, in the case of persons descending from the Lunar Region into the lunar and other bodies, the *Kārmic Residue* that had led them to the enjoyment of pleasures in Heaven having become exhausted, their aqueous body becomes dissolved and al' organs of sensation are rendered inoperative ; hence those entities, rendered unconscious, but still attached to the water that formed the seed of their precious body, descend through *Ākāśa* etc., and become attached to such inanimate bodies as are ordained by their *Kārmic Residues* ; and all this time they are entirely unconscious, on account of their organs of sensation having been rendered inoperative. Thus throughout the time taken by the processes of cutting, thumping, grinding, cooking, eating, digesting, turning into juices, and the first 'sowing of the seed',—the entity remains as if unconscious ; specially as till then that part of his *Kārmic Residue* which would produce for him the

next body has not yet become operative; and throughout all these processes, these entities do not lose all contact with the aqueous seed of their previous bodies and hence remain in that (unconscious) condition (equipped with that aqueous seed as their bodies); and to that extent when actually going from one body to the other, they may for the moment, be conscious of it, like the leech; and such (momentary consciousness) would not be incompatible (with our view), though during the whole of the intervening process, they remain unconscious. Thus, there is no incongruity.

Nor is it right to argue that the rites prescribed in the Veda being attended with violence and injury, must be the cause of both (merit and demerit). Because the said violence has been actually enjoined by the scriptures; and the Vedic text to the effect that 'One should not injure living beings, *except at certain ordained places and times*' (Chāndo. Upa. VIII. xv. 1.) clearly indicates the view that there is no justification for the view that the *violence* (killing) enjoined by the scriptures is conducive to Demerit (evil). Even if such a view were accepted, that the killing involved in the enjoined acts is conducive to evil, such evil could be removed by means of *Mantras*, just as poisons are removed; consequently, there is no possibility of acts prescribed in the Veda bringing about effects productive of pain, just as the effects of taking poison are rendered ineffective by *Mantras*.—(6)

TEXT—**Then, those who have been of good conduct here would quickly attain good birth—birth of *Brāhmaṇa*, birth of *Kṣatriya*, or birth of *Vaiśya*. And those who have been of bad conduct here attain evil birth,—birth of a dog, the birth of a hog, or the birth of a *Caṇḍāla*.—(7)**

BHĀṢYA—Among the entities beset with their *Kārmic Residue those who, here*—in this world—*have been of good conduct*,—i. e. whose action and character have been good,—those who have the qualification of good conduct and character,—and on that account, whose deeds have been righteous and hence the *Kārmic Residue* is good,—such persons are said to be 'of good conduct'. The presence of good *Kārmic Residue* can always be inferred in persons free from cruelty, falsity and deceit. All this Righteous Act and its resultant *Kārmic Residue* having led to the experiences in the Lunar Region, what has remained of that residue leads to the entity to be *quickly, speedily*, '*Yat*' being an adverb,—*attain good birth*,—i. e. birth free from cruelty and other evil qualities.—Such birth, for instance, as that of the *Brāhmaṇa*, the *Kṣatriya*, or the *Vaiśya*,—according to the character of their *Kārmic Residue*. Those who are of the contrary nature, *who have been of bad conduct*,—i. e. whose acts have been characterised by bad character,—and whose *Kārmic Residue*, on that account, has been bad, *they quickly attain evil birth*,—in accordance with their past deeds,—i. e. such birth as is completely devoid of all merit and righteousness and hence disgusting;—such as birth *of a dog, of a hog, or of a Caṇḍāla*,—*all according* to the character of his own past deeds.—Those who have been of good conduct and have been born among the 'twice born castes',—if they, in their new life, remain firm in their religious obligations and continue to perform sacrifices and other meritorious acts, they go forward, through Smoke and the rest, and come back, again and again, like the water-pulley. If they happen to attain knowledge, then they proceed by the Path of Light and the rest.—(7)

TEXT—**Of these two paths,—by neither of them do they proceed, who, being small creatures, keep repeated-**

ly revolving—being subject to the process of 'Be born and Die'. This is the third Position. Thus, it is that that other region is never filled. Hence, one should cultivate a feeling of disgust. To this effect, there is the following Verse.—(8)

BHĀṢYA—Sometimes people do not attend to knowledge, nor have they recourse to the performance of sacrifices and other acts; and in these cases, these people do not proceed by either of the above-described two Paths of Light and of Smoke; in fact, these *small creatures*,—in the shape of the flea, the mosquito, the insects and so forth,—*keep repeatedly revolving*; that is, having fallen from both Paths, they die and are born again and again. The continuation of their births and deaths is expressed imitatively by means of the two imperative verbs '*Be Born*' *and* '*Die*', which are supposed to be the direction of God. The meaning is that all their time is taken up by the processes of Death and Birth, and there is no time during which acts are performed or their resultant experiences gone through. This position of the small creatures, represents the *third position* for people fallen on the wheel of birth and death, in reference to, and as distinguished from the two Paths described above. Thus then, those who proceed by the 'Southern Path' also return to this world;—and those who are not entitled to Knowledge or Ritualistic Acts naturally never proceed even by the 'Southern Path'. And the result of all this is that *that other world is not filled up*.

Thus, the fifth question has been answered by the Philosophy of the Five Fires. The first question has been answered by the description of the Northern and Southern Paths.—The question relating to the *Diverging point between the Northern and Southern Paths*,—also has been answered; that the Dead are thrown into the Fire, is the same in

both Paths; it is after this that the 'divergence' comes in —some going by the Path of Light etc., and others by the Path of Smoke etc;—then they come together again at the six months of the Northern circuit and six of the Southern circuit; and then again diverge,—some going to the Year, and some to the Months direct and then to the Region of the Fathers.—All this has been duly explained. The *Return* also of those whose *Kārmic Residue* has become attenuated, has been described as from the Lunar Region to *Ākāśa* and so on. As for the non-filling of that other world, it has been asserted in so *many words* by the text itself:—'*it is thus that the other is never filled*'.

Since, the process of the Births and Rebirths is so *beset with troubles*, therefore, *one should cultivate a feeling of disgust*. That is, because it is found that wretched creatures are every moment of their life taken up by the pangs of births and deaths and are thrust into illimitable terrible darkness,—like the unnavigable ocean, and having no hope of going out,—therefore one should cultivate feelings of disgust towards this process of Birth and Rebirth,—avoid it, shun it, praying that 'may I never fall into this terrible metempsyclic ocean!'

To this effect,—as suming up all this,—there is the following verse, in praise of the Philosophy of the Five Fires.—(8)

TEXT—'**One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who kills the *Brāhmaṇa*,—all these four do fall, as also the fifth, one who associates with those.**'—**(9)**

BHĀṢYA—*One who steals gold*,—i. e. gold belonging to the *Brāhmaṇa*—*one who being a Brāhmaṇa*,—*drinks wine*,—*one who dishonours the teacher's bed*,—his wife,—*one who*

kills a Brāhmaṇa,—these four fall; and *also the fifth, one who associates with those.*—(9)

TEXT—'**One who thus knows these Five Fires,—even though he associates with those,—does not become contaminated by sin. He becomes pure and clean and attains pure regions,—who knows this thus,—yea who knows this thus.**'—**(10)**

BHĀṢYA:—But *one who knows the five fires* as described above,—even if he associates with the said great sinners,—*does not become contaminated by sin.—He is pure and clean* by virtue of the Philosophy of the Five Fires, and attains the pure Regions of *Prajāpati* and other deities,—one who knows the whole of the philosophy as above expounded, along with the five questions that had been asked.—The repetition is meant to indicate that all the questions have been fully disposed of.—(10)

End of Section (10) of Discourse V

SECTION (11)

BHĀṢYA—It has been explained above that those who go by the Southern Path become 'food',—in the passage 'That food, the Deities eat'; it has also been described that there is also a very troublesome course of births and rebirths whereby they become small animals. In order to avoid both these undesirable contingencies, it is necessary for one to become the *Vaiśvānara Fire* who is the 'eater of food'; and to that end, the following section has been introduced:—

TEXT—**Prāchīnas'āla—Aupamanyava, Satyayajña—Pauluṣi, Indradyumna—Bhāllaveya,—Jana-S'ārkarākṣya and Buḍila—Ās'vatarās'vi,—these great Householders and great Vedic Scholars, having come together, held a discussion as to** '*what is our Self?*', '*what is Brahman?*'.—**(1)**

BHĀṢYA—*Prāchīnaśāla*,—by name,—*Aupamanyava*,—the son of *Upamanyu* ;—*Satyayajña*—by name,—*Pauluṣi*,—the son of *Puluṣa* ;—*Indradyumna*—by name,—*Bhāllaveya*, the son of *Bhāllavi*, who was the son of *Bhallava* ;—*Jana*—by name,—Śārkarākṣya,—the son of Śarkarākṣa ; *Buḍila*—by name, *Āśvatarāśvi*,—the son of *Āśvatarāśva*. —All these five were *Great Householders*,—possessed of extensive houses, i. e. rich,—*Great Vedic Scholars*,—fully equipped with Vedic learning and good conduct.—All these *coming together*,—met somewhere,—*held a discussion*—a consultation ;—in what manner ?—*as to what is our Self, and what is Brahman*.—The terms '*Self*' and '*Brahman*' qualify one another ; the term '*Brahman*' excludes the limited Self encased within the body ; and the term 'Self' excludes the *Brahman* in the form of the Sun and other manifestations apart from the Self as objects of meditation ; while between the two themselves, there is no difference ; *Self is Brahman* and *Brahman* is *Self* ; and in this way it becomes established that *Brahman* is the *All-Self*, *Vaiśvānara*, and this is our *Self*. That this is so (that what is the object of meditation is the All-Self) is also indicated by those texts where it has been declared that, (If you were to meditate upon the limited Self, not upon the All-Self, then) your head would fall,—'you would become blind' and so forth.—(1)

TEXT—**They therefore thought thus—'*Uddālaka—Āruṇi*, O, Sirs, is, at present, studying this *Vaiśvānara—Self* ; let us go to him' ; and they went over to him — (2)**

BHĀṢYA—They carried on the discussion, but did not arrive at any conclusion ; therefore they thought,—had an idea of,—a teacher for themselves. *Uddālaka*—well known by this name,—*Āruṇi*,—the son of *Aruṇa*,—*O Sirs*,—revered gentlemen,—*is, at present, studying*, in the proper manner,—

this Vaiśvānara-Self—which we are seeking; *let us go to him.* Having thus made up their mind, *they went over to him,—went to Āruṇi.*—(2)

TEXT—**He thought—'These great Householders and great Vedic Scholars—are going to question me; and I cannot tell them anything; so I shall advise them of another teacher.—(3)**

BHĀṢYA—As soon as he saw them, he knew for what purpose they had come, and then thought :—What ?—'*These great Householders and great Vedic Scholars are going to question me* regarding the *Vaishvānara*,—and *I cannot tell them*,—I dare not tell them—*everything*—regarding what they ask ;—hence I shall,—now—*advise them of another*—suggest to them another expounder.—(3)

TEXT—**He said to them—'Revered Sirs, at present, *Aśvapati—Kaikēya* is studying this Self; let us go to him'. They went over to him.—(4)**

BHĀṢYA—Having thought so, *he said to them* :—*Aśvapati*,—by name—*Kaikēya*,—*the son of Kēkaya*,——*at present*—*is* properly *studying this Self*,—*Vaiśvānara* ; etc., etc., as before.—(4)

TEXT—**When they approached, he had welcome offered to them separately with proper rites. The next morning, having risen, he said to them :—'In my kingdom, there is no thief, no miser, no drunkard, no man who has not installed the fire, no illiterate person, no adulterer,—whence then an adulteress'? I am going to perform a sacrifice, Revered Sirs ; and as much wealth as I give to each single officiating priest, I shall give the same to you, Respected Sirs, please stay'.—(5)**

They said—'The purpose for which a man comes,—that he should speak out. You are, at present, study-

ing the Self, *Vaiśvānara*, please expound to us that.'—(6)

He said,—'I shall answer you, in the morning'.—Early in the morning, they approached him, with fuel in their hands; and without 'initiating' them, he expounded to them (as follows).—(7)

BHĀṢYA—*When they approached him*, the king—*had welcome offered to them*,—through priests and attendants. The next day, having risen in the morning, the king approached them with due humility and asked them to accept riches from him. Being refused by them, he thought,—'these sages perceive in me a certain defect, whereby they refuse to accept gifts from me', and pointing out to them how well-behaved he was, he said '*In my kingdom, there is no thief*,—who misappropriates the belongings of others,—*no miser*,—who gives not to others, even when he has the intention to do so,—*no drunkard*,—*no Brāhmaṇas* drinking wine,—*no one who has not installed the fires*,—even though possessed of a hundred cows,—*no illiterate person*,—who has not read all that he is entitled and able to read,—*no adulterer*—person associating with another's wife,—hence, how could there by any misbehaved woman?—that is, it is not possible. When they said that they did not take riches, the king thought that 'they consider what I am offering too small and hence are not accepting it', and said—'*Revered Sirs, I am going to perform a sacrifice*—in a few days,—and I have set aside wealth for that purpose,—*and as much wealth as I give to each officiating priest, I shall give the same*—to each of you, Respected Sirs,—please stay and witness my sacrificial performances.' Being thus addressed, they said :—'*The purpose for which a man comes*—to a person,—*that he should speak out*—that I have come for such and such a purpose; such is the practice

of all good men ;—we are, in fact, seeking for knowledge of *Vaiśvāṇara* ; and this *Self-Vaiśvānara you are studying at* present,—i. e. you know It rightly ; hence expound that to us. '—Thereupon, he said to them—' *In the morning, I shall answer you*,—give you the right answer.'—Being told thus and understanding what the king meant,—*with fuel in their hands*,—i.e. carrying bundles of fuel in their hands,—the next day, *early in the morning*,—*they approached—went over to him*—the king.—As these great Householders and great Vedic Scholars, who are *Brāhmaṇas*, have renounced the pride of these qualifications, and with loads of fuel in their hands, have come with due humility, seeking for knowledge, to me,—who is of a lower caste—so must behave all those who seek to obtain knowledge.—He imparted to them the knowledge (they were seeking), *without initiating them*,—without performing the initiatory rites. As the king imparted the knowledge to persons who were fit to receive it, so should other persons also impart knowledge to fit pupils ; and such is the purport of this story,—Thereupon he expounded to them, the following *Philosophy of the Vaiśvānara*; this sentence being construed with what follows :—(5-7)

End of Section (11) of Discourse V

SECTION (12)

TEXT—' *Aupamanyava*, **what is that Self on which you meditate ? '—He said—'the Heaven, O Revered King. '—This that you meditate upon as Self is that Vais'vānara-Self which is highly Brilliant. Therefore it is that in your family is seen '** *Suta, Prasuta and Āsuta* **'.—(1)**

BHĀṢYA—The text describes what the king said ;—He asked—' *O Aupamanyava*, what is that *Vaiśvānara-Self* which you meditate upon ? '

Objection—"This is highly unfair—that the teacher should question the pupil."

Answer :—There is nothing wrong in this; the idea in the teacher's mind is—'come to me and tell me what you already know, then I shall teach you what there is beyond that', and this method is quite fair.—In other cases also, it has been found that a question has been put by the teacher to a pupil who was not very intelligent, in order to arouse his intelligence; e. g., in the case of Ajātaśatru, when the question was put—'Where did this exist then? Whence did it come?'.

'O Revered King, I meditate upon the Heaven—the Heavenly Region—as the *Vaiṣvānara—Self*';—he said—'*This is that Vaiśvānara-Self which is highly brilliant*,—i. e. known as *one of high brilliance*; this is called '*Vaiśvānara-Self*' because it is one part of that Self;—this is thus only a part of the Self which you meditate upon.—It is on account of this meditation of the 'Highly Brilliant' *Vaiśvānara* that (1) *Suta*—in the form of the Soma-juice extracted at the performance of sacrifices, (2) *Prasuta*—what is extracted in a specially excellent manner, and (3) *Āsuta*—what is extracted of the *Ahargaṇa* and other sacrifices,—all this is found in your family; that is, people born in your family are performers of sacrificial acts.'—(1)

TEXT—'**You eat food and see what is dear. One who meditates upon this *Vaiśvānara-Self* eats food, sees what is dear and there is Brahmic glory in his family.—But this is only the head of the Self; and your head would surely have fallen if you had not come to me**'.—**(2)**

BHĀṢYA—*You eat food*,—with sharpened appetite,—*and see what is dear*,—in the shape of your sons—and grandsons and other agreeable things. *Another person also*

eats food and sees what is dear, and there is *Suta*, *Prasuta* and *Āsuta*, and other characteristics of the Ritualist,—and *there is this Brahmic glory in his family*,—if he meditates upon the said *Vaiśvānara*.—*This however is only the head of the Vaiśvānara*.—not the entire *Vaishvānara*;—hence on account of your meditating upon this (partial) *Vaiśvānara* as the entire *Vaiśvānara*, *your head would have fallen off*—by reason of your entertaining a wrong notion,—*if you had not come to me*; that is, you have done well in coming to me'.—(2)

End of Section (12) of Discourse V

SECTION (13)

TEXT—**Then he said to** *Satyayajña-Pauluṣi* :—'**O, ancient adept, what is that Self on which you meditate?' —He replied—'The Sun, O Revered King.'—'This that you meditate upon as Self is that Vais'vānara-Self which is** *multi-form*. **Hence, it is that in your family are seen many all-coloured things'.—(1)**

BHĀṢYA—*He said to Satyayajña-Pauluṣi—'O ancient adept, what is that Self on which you meditate?'*—He said—*'The Sun, O Revered King.'—'This that you meditate upon is that Vaiśvānara-Self which is multi-form'*;—the Sun is called 'multiform', because of the presence there of white, blue and other colours,—or because of its containing all forms; as a matter of fact, all colours have their origin in the Sun; hence the Sun is 'multiform';—and on account of your meditating upon the Sun *there are seen in your family* many multiform things,—in the form of accessories useful in this and in the other world'.—(1)

TEXT—**'Ready (for you) is the chariot with mules, slave-girls and jewels; you eat food and see what is dear. One who thus meditates upon this** *Vaiśvānara*-**Self eats food and sees what is dear; and there is**

Brahmic glory in his family.—But this is only the Eye of the Self.'—He said—'You would have become blind if you had not come to me.'—(2)

BHĀṢYA—Further,—'*Ready for you is the chariot with mules*,—i. e. the chariot with mules yoked to it,—also slave-girls along *with jewels*—i. e. necklace ;—*you eat food* etc., etc.,'—as before.—But the Sun is only the eye of *Vaiśvānara* and since you meditate upon this as the whole *Vaiśvānara*, *you would have become blind*—deprived of your eyes, —*if you had not come to me*',—as before.—(2)

End of Section (13) of Discourse V

SECTION (14)

TEXT—**Then he said to** *Indradyumna—Bhāllavēya*—**'O, Descendant of Vyāghrapāda, what is that Self on which you meditate ?'—'The Air, O, Revered King,'—he said.—'This that you meditate upon as Self is that** *Vaiśvānara-Self* **which is 'diverse-coursed'. Hence, there come to you diverse offerings and rows of chariots follow you in diverse ways.'—(1)**

BHĀṢYA—*He said to Indradyumna—Bhāllavēya*—'*O, Descendant of Vyāghrapāda, what is that Self on which you meditate* ?' etc.—as before. *Diverse-coursed*,—the Air has various courses ; existing as it does in various forms, such as the *Āvaha*, *Udvaha* and the like—; hence, on account of your meditating upon the 'diverse-coursed' *Vaiśvānara*, there come to you offerings—of cloth, food and other things—from various directions,—and *rows of chariots also follow you in diverse ways.*'—(1)

TEXT—**'You eat food and see what is dear. One who thus meditates upon this Vais'vānara-Self eats food and sees what is dear and there is Brahmic glory in his family. But this is only the Life-breath of the**

Self ;—he said—and your Life-breath would have gone out if you had not come to me. '—(2)

BHĀṢYA—' *You eat food* etc., etc.,'—as before.—*This however is only the Life-breath of the Self*,—he said—' *Your Life-breath would have gone out*—departed,—*if you* had not come to me. '—(2)

End of Section (14) of Discourse V

SECTION (15)

TEXT—**Then he said to Jana**—*O, S'ārkarākṣya*, **what is that Self on which you meditate ?'—'The** *Ākāśa*, **O Revered Sir,'—he said.—'This that you meditate upon as Self is that** *Vaiśvānara-Self* **which is 'Extensive'. Hence, you are extensive in offspring and wealth'.—(1)**

BHĀṢYA—*He said to Jana* etc., etc.,—as before This *Vaiśvānara-Self is extensive*. The *Ākāśa* is 'Extensive', because it is all-pervading. And because you meditate upon it as endowed with the quality of 'extensiveness', therefore *you are extensive in offspring*—in the shape of sons, grandsons and the rest,—and *wealth*,—in the shape of gold and other things.—(1)

TEXT—**'You eat food and see what is dear. One who thus meditates upon this** *Vaiśvānara-Self* **eats food and sees what is dear ; and there is Brahmic glory in his family.—But this is only the trunk of the** *Vaiśvānara-Self* **; and your trunk would have been shattered if you had not come to me.'—(2)**

BHĀṢYA—*But this is only the Trunk*,—i.e., the middle position of the body of *Vaiśvānara* ;—the term ' *sandeha* ' being derived from the root '*dihi*' signifying *conglomeration*, and the body being a *conglomeration* of flesh, blood, bones etc.,—it is called '*Sandeha*'. *Your trunk would have been shattered*—torn asunder,— *if you had not come* to me.'—(2)

End of Section (15) of Discourse V

SECTION (16)

TEXT—**Then he said to** *Buḍila-Āśvatarāśvi*—**'O, descendant of** *Vyāghrapāda*, **what is that Self on which you meditate ?'—'Water, O Revered King'—he said.—'This that you meditate upon as Self is that Vaisvānara-Self which is 'Wealth'; hence you are possessed of wealth and bodily strength.'—(1)**

BHĀṢYA—*He said to Buḍila-Āśvatarāśvi* etc., etc.,—as before. *This Vaiśvānara-Self is 'Wealth'*,—in the form of wealth: as from water, proceeds food, and from food, wealth. *Hence you are possessed of wealth*—wealthy—and *of bodily strength*,—the strength of the body being dependent upon food.—(1)

TEXT—**'You eat food and see what is dear. One who thus meditates upon this** *Vaiśvānara-Self* **eats food and sees what is dear ; and there is Brahmic glory in his family. But this is only the bladder of the Self; and your bladder would have burst if you had not come to me.'—(2)**

BHĀṢYA—*But this is the Bladder of the Vaiśvānara-Self*;—'Bladder' being the place where urine becomes collected,—*your bladder would have burst*—become torn—*if you had* not come to me'.—(2)

End of Section (16) of Discourse V

SECTION (17)

TEXT—**He said to** *Uddālaka-Āruṇi*—**'O, Gautama ! What is that Self on which you meditate?'.—'The Earth, O Revered King', he said. 'This that you meditate upon as Self is that** *Vaishvānara-Self* **which is firmness; hence, you are firm—as regards offspring and cattle.'—(1)**

'You eat food and see what is dear. One who thus meditates upon this *Vaiśvānara-Self* **eats food and sees**

what is dear, and there is Brahmic glory in his fam iy. But this is only the *feet* of the That Self ; and your feet would have faded if you had not come to me '.—(2)

BHĀṢYA—*Then he said to Uddālaka* etc., etc.—as before. ' *The Earth, O Revered King*'—*he said.* ' *This firmness is the feet of Vaiśvānara* ; and *your feet would be faded,*—benumbed, paralysed,—*if you had not come to me.*'—(1-2)

End of Section (17) of Discourse V

SECTION (18)

TEXT—**He said to them—'All of you, knowing the *Vaiśvānara-Self* differently as it were, eat food. But one who meditates upon this Vais'vānara-Self as *a whole, composed of parts* and *self-conscious*, eats food in all regions, in all beings and in all Selves.'—(1)**

BHĀṢYA—Thereupon he said to all those who had held the above-mentioned views regarding *Vaiśvānara* : All of you ;—the particles '*vai*' and '*khalu*' are meaningless ;—know this *Vaiśvānara-Self*,—who is *one* and not diverse,—*differently as it were* ; and knowing him thus, *you eat food* ; and you thus regard the Self as a limited entity, in the same way as a number of persons born blind perceiving the elephant through touching its different parts, come to have diverse notions regarding it (each one regarding it to be like the part that he had touched ; and as none of them had touched the whole elephant, none had any idea of the elephant as a whole entity). *One who meditates upon this Vaiśvānara-Self* as a whole composed of parts, such parts as the Heaven as His head, down to the Earth as His feet. He is *prādeśa-mātra* which means that (*a*) he is one who is known, in the physical form through his compound parts, such as the Heaven as his head, ending with the Earth as his feet ; —or (*b*) it may mean that he is inferred as the 'Eater', in

regard to the organs;—or (*c*) that he extends from the Heaven down to the Earth;—or (*d*) '*Prādeśa*' may be taken as standing for the Heavenly and other regions, in the sense that they are flatteringly described in the scriptures and the *Vaiśvānara* is of the same size as all these;—(*e*) in another Vedic text, this Self has been described as '*prādēśa-māṭra*', in its literal sense,—namely, of the same size as the distance between the *Head and the Chin*; but this is not the sense intended here; as is clear from the summing up contained in the next text. He is also '*Self-conscious*',—i.e. he is cognised as the Individualised Self in the notion of 'I'. This is *Vaiśvānara*,—in the sense of '*Viśvān narān nayati*', *carries all men*, to their states in accordance with their merit and demerit;—He, the All-self, the God;—or He may be called '*Vaiśvānara*' in the sense of being 'All-Man', being the Self of all,—or he may be '*Vaiśvānara*' in the sense that 'He is treated by all men as the Individualised Self'. *One who meditates upon this Vaiśvānara-Self eats food in* all regions—Heaven and the rest,—in all beings—animate and inanimate, *and in all Selves*,—Body, Organs, Mind and Intellect,—all these being sometimes spoken of as 'Self'. The sense is that one who knows the *Vaiśvānara* eats the food of all living beings,—being the All-self, He eats the food (of all); he is not like the ignorant man who knows only the physical body with which he identifies himself.—(1)

TEXT—**Of this Vais'vānara-Self, the Head is the 'Highly Brilliant',—the Eye is the 'Multiform',—the Life-breath is the 'Diverse-coursed Soul,'—the Trunk is the 'Extensive',—the Bladder is 'Wealth',—the Feet are the 'Earth';—the Chest is the *Altar*, the Hairs are the Grass, the Heart is the *Gārhapatya Fire*, the Mind is the *Anvāhāryapacana Fire*, and the Mouth is the *Āhavanīya Fire*.—(2)**

BHĀṢYA—"Why is it so (as described above)?"

Because of this same *Vaiśvānara-Self*, which is the subject-matter of the section,—*the Head itself is the 'Highly Brilliant', the Eye is the Multiform,—the Life-breath is the Diverse-coursed Soul,—the Trunk is the Extensive,—the Bladder is Wealth and the Earth is the Feet.* Or the whole of this may be taken as an injunction of meditation—the sense being that one should meditate in this manner. The text proceeds to show how, in the case of the knower of the *Vaiśvānara-Self*, the act of *Eating* constitutes the *Agnihotra-offering*; of this *Vaiśvānara-Self*, —who is the *eater*,—the *chest* is the *Altar*,—because it resembles this in shape,—*the Hairs are the Grass*,—*the* hairs are seen to be spread over the chest, just as grass is seen strewn on the Altar,—*the Heart is the Gārhapatya-Fire*,—because the Mind is taken out of the *Heart* (just as the *Anvāhāryapacana Fire* is taken out of the *Āhavanīya* and hence is close to it; hence the Mind is the *Anvāhārya-pacana Fire*;—*the Mouth is the Āhavanīya Fire*;—as like the *Āhavanīya Fire*, the Mouth is that into which food is thrown in, just as offerings are thrown into the *Āhavanīya-Fire*.—(2)

End of Section (18) of Discourse V

SECTION (19)

TEXT—**Thus the food that comes first should be an object of libation-offering. So that when he offers the first libation, he should offer it with the words 'Svāhā' to 'Prāṇa'; and thereby *Prāṇa* becomes satisfied.—(1)**

BHĀṢYA—*Thus*,—such being the case,—when at the time of eating, *the food that happens to come first*—for the purpose of eating,—*it should be an object of libation-offering*, —i. e. it should be offered as a libation. As it is only the

accomplishment of the *Agnihotra* as a complete whole that is meant to be represented here, the detailed procedure of the *Agnihotra* finds no place here.—When the *eater offers the first libation*,—how should he offer it?

Answer—He should offer it with the words 'Svāhā' to 'Prāṇa'.—i.e. with this *mantra*; and as the term '*libation*' has been used, only that quantity of food should be put into the mouth as is offered in libations.—By this offering, *Prāṇa becomes satisfied*.—(1)

TEXT—**Prāṇa being satisfied, the Eye becomes satisfied;—the Eye being satisfied, the Sun becomes satisfied; the Sun being satisfied, the Heaven becomes satisfied; the Heaven being satisfied, whatever is under the Heaven and under the Sun becomes satisfied; and through the satisfaction thereof, he himself becomes satisfied; also with offspring, cattle, food, brightness (boldness), and Brahmic glory.—(2)**

BHĀṢYA—*On Prāṇa being satisfied, the Eye becomes satisfied*: the Eye, the Sun, and the Heaven,—all this becomes satisfied,—*as all whatever else is under the Heaven and* the Sun,—as their lord and master,—*becomes satisfied*; and *through the satisfaction thereof, he*—the Eater himself *also becomes satisfied*;—all this is quite perceptible. And further, he becomes satisfied with *offspring and the rest also*. The term '*tējas*' stands for *brightness, effulgence*,—or it may mean *boldness*;—*Brahmic Glory*, is *glory* due to the proper accomplishment of character and learning.—(2)

End of Section (19) of Discourse V

SECTION (20)

TEXT—**Then, when he offers the second libation, he should offer it with the words 'Svāhā' to 'Vyāna'; when *Vyāna* becomes satisfied.—(1)**

On Vyāna being satisfied, the Ear becomes satisfied; on the Ear being satisfied, the Moon becomes satisfied; on the Moon being satisfied, the Quarters become satisfied; on the Quarters being satisfied, whatever is under the Moon and the Quarters becomes satisfied; through the satisfaction thereof, he himself becomes satisfied; also with offspring, cattle, food, brightness and Brahmic glory.—(2)

End of Section (20) of Discourse V

SECTION (21)

TEXT—Then, when he offers the third libation, he should offer it with the words—'*Svāhā*' *to* '*Apāna*'; when *Apāna* becomes satisfied;—on *Apāna* being satisfied, Speech becomes satisfied;—on Speech being satisfied, Fire becomes satisfied;—on Fire being satisfied, the Earth becomes satisfied;—on Earth being satisfied, whatever is under the Earth and the Fire becomes satisfied;—through the satisfaction thereof, he becomes satisfied; also with offspring, cattle, food, brightness and Brahmic Glory.—(1)

End of Section (21) of Discourse V

SECTION (22)

TEXT—When he offers the fourth libation, he should offer it with the words '*Svāhā*' *to* '*Samāna*'; when *Samāna* becomes satisfied.—(1)

On *Samāna* being satisfied, the Mind becomes satisfied; on Mind being satisfied, *Parjanya* becomes satisfied;—on *Parjanya* being satisfied, Lightning becomes satisfied; on Lightning being satisfied, whatever is under Lightning and *Parjanya* becomes satisfied;—through the satisfaction thereof, he becomes satisfied,

also with offspring, cattle, food, brightness and Brahmic Glory.—(2)

End of Section (22) of Discourse V

SECTION (23)

TEXT—**When he offers the fifth libation, he should offer it with the words '*Svāhā*' to '*Udāna*' ; when *Uaāna* becomes satisfied.—(1)**

On *Udāna* being satisfied, the Skin becomes satisfied ;—on the Skin being satisfied, Air becomes satisfied ;—on the Air being satisfied, *Ākāśa* becomes satisfied ;—On *Ākāśa* being satisfied, whatever is under *Air and Ākāśa* becomes satisfied ;—through the satisfaction thereof, he becomes satisfied ; also with offspring, cattle, food, brightness and Brahmic Glory.—(2)

BHĀṢYA—*When he makes the second, third, fourth, fifth offering* etc., etc., all which is exactly alike.—(1-2)

[This is the only Bhāṣya on Section XX to XXIII.]

End of Section (23) of Discourse V

SECTION (24)

TEXT—**If, without knowing this, one offers the *Agnihotra*, it would be just like a man removing the live embers and pouring the libation on dead ashes.—(1)**

BHĀṢYA—If any one, without knowing the above-described *Philosophy of the Vaiśvānara*, were to perform the well-known *Agnihotra,—this Agnihotra-offering would be like a man removing the live embers,*—fit for being the recipient of the libations,—and *pouring the libation on dead ashes*—which are not the right place for pouring the libation. This would be useless in comparison with the *Agnihotra*-offering made by the person knowing the *Vaiśvānara.* By deprecating the well-known *Agnihotra,* the text means to

eulogise the *Agnihotra-offering* made by one who knows the *Vaiśvānara*.—(1)

TEXT—**But if one knowing this offers the *Agnihotra*, his libation falls upon all regions, all beings and all selves.—(2)**

BHĀṢYA—For this reason, this is a specially qualified *Agnihotra*;—How?—Now, *if one knowing this offers the Agnihotra*—of him, who knows the *Philosophy of Vaiśvānara* as described above,—the libations become offered on all regions etc., etc.,—the meaning of all which has been already explained (in connection with the eating of food); as 'pouring libation' and 'eating of food' serve the same purpose (in this context).—(2)

TEXT—**Just as Reed-cotton thrown on the Fire is burnt up, so are burnt up all the evils of one who knowing this thus offers the *Agnihotra*.—(3)**

BHĀṢYA—Further, just as the cotton of the Reed-plant *when thrown on the Fire,—becomes burnt up*—quickly,—*even so are burnt up all the evils*—known by the name of 'merit and demerit'—without any exception,—all that had become gathered through several births, and also those that had come into existence prior to and along with the knowledge (of *Vaiśvānara*),—of the man who knows the *Vaiśvānara*, the Self of All, the Eater of all Food;—the only evil left unburnt would be that to which the birth of the present body had been due; this last evil is not burnt up, because like the arrow that has been shot, its effects have already begun to appear.—All this happens to one who knowing this offers the *Agnihotra*,—i. e. eats food.—(3)

TEXT—**Therefore, if one knowing this were to offer the remnant of his food to *Caṇḍāla*, it would be offering to his Vaiśvānara-Self. To this end there is the following verse:—(4)**

BHĀṢYA—If such a person were to offer the remnant of his food to the *Caṇḍāla*,—who does not deserve to receive it—and thus make an offering which is forbidden,—even so *this would be an offering to the Vaiśvānara*-Self—in the Caṇḍāla's body ; and the act would not be sinful. By saying this, the Philosophy is meant to be eulogised. To this end.—i. e. in praise of the Philosophy,—there *is the following verse—Mantra*-text.—(4)

TEXT—'**As here, hungry Children wait upon the Mother, so do all Beings wait upon the** *Agnihotra*.—**Yea, they wait upon the** *Agnihotra*.'—**(5)**

BHĀṢYA—As in this world, *hungry* children wait upon the Mother,—' when will our mother give us food ',—*so do all Beings*—that eat food,—*wait upon the Agnihotra*,—i. e. Eating—of the man who knows this—' when will he eat ? ', that is, the whole universe becomes satisfied by the eating of the man knowing this. The repetition is meant to indicate the end of the Discourse.

End of Section (24) of Discourse V

End of Discourse V.

DISCOURSE VI

PHILOSOPHY OF BEING

SECTION (1)

TEXT—'*Hariḥ Om*!' **There lived one** *S'vētakētu-Āruṇēya*. **His father said to him—'O** *S'vētakētu*, **live the life of the Religious Student; verily, my boy, no one in our family has ever been unlearned and hence Brāhmaṇa only in name.'—(1)**

BHĀṢYA—There *lived one S'vētakētu-Āruṇēya*. The connection of the present Discourse with what has gone before is as follows :—It has been declared (under III. xiv. 1) that 'All this is *Brahman*, and one should calmly meditate upon it as the source, the substratum and the final absorbent of all'. Now, it has to be explained how this whole universe proceeds from, subsists in and becomes absorbed (or merged) into, that *Brahman*. Then, later on, it has been declared (under V. xxiv. 2) that 'when the knowing man has eaten, the whole universe becomes satisfied';—now, this also is possible only if the Self is one only in all beings,—and not if there are diverse selves.—Now, the present, *Sixth*, Discourse starts to show how it is only one Self in all beings.—The story relating to the father and son has been introduced for the purpose of indicating the great importance of the Philosophy dealt with.

S'vētakētu—by name ;—'*ha*' implies that the story is well known ;—*Āruṇēya*,—the grandson of *Aruṇa*,—lived—was.—His father *Āruṇi*, thinking this son of his to be a fit person to receive the teaching,—and noticing that the time for his initiation was passing,—said to him—'O *S'vētakētu*, go to a teacher who is fit for our family, *and live the life of*

the Religious Student; it is not fit and proper, my boy, that any one of our family should be *unlearned*—should not study, and hence a *Brāhmaṇa* only in *name*,—i. e. one who only points to the *Brāhmaṇas* to whom he is related, and is not himself like a *Brāhmaṇa*.'—(1)

TEXT—**Having gone when twelve years old, he came back when he was twenty-four years old, having studied all the Vedas, highly—conceited, regarding himself a great scholar, and arrogant. His father said to him—'O *S'vētakētu*, since thou art so highly-conceited, regarding thyself as a great scholar and arrogant, didst thou ask for that teaching.'—(2)**

BHĀṢYA—From what follows it seems that the father himself went abroad after the conversation; as being fully qualified himself he did not initiate his son (into the life of the Religious Student).—When he was addressed as above by his father, *S'vētakētu, when twelve years old*, approached the teacher (and becoming initiated by him), —and by the time *he was twenty four years* old, he had studied all the four Vedas, and understood their meaning; —and being highly-conceited,—i. e. not thinking any one to be equal to himself,—*regarding himself a great scholar*, —one who is prone to think himself to be a great scholar,—*arrogant*,—not endowed with humility,—*came back*—home. Finding his son so unlike himself in character, arrogant and conceited, the father said to him—'O, *S'vētakētu, since thou art* so *highly conceited, regarding thyself a great scholar and arrogant*,—what is the exceptional thing thou hast obtained from thy teacher? *Didst thou ask the teacher for that teaching*—that which can be learnt only from a teacher, or the teaching regarding the *Supreme Brahman*?'.—(2)

TEXT—'**That through which the *unheard* becomes *heard*, the *unthought*-of becomes *thought of* and the *un-***

***known* becomes *known*?'—'What is that teaching, Sir,?—(3)**

BHĀṢYA—The father specified the teaching—'that teaching through which when heard,—other things even *unheard*, become *heard*,—the *unthought-of*—what has never been considered,—*becomes thought of*,—duly considered,—*the unknown*—what is not definitely known—*becomes known*—definitely known.

What is learnt from this story is that even after having read all the Vedas and learnt all else that there is to be learnt,—until one knows and understands the essense of the Self,—his main purpose in life remains unfulfilled.

Having heard the wonderful assertion made by his father, he said—'Sir, what is that teaching?—'this what he says regarding one thing becoming known by the knowledge of another thing is too strange to be believed',—thinking thus, the son puts the question—'In what manner does that teaching proceed?'.—(3)

TEXT—'**My Boy, just as through a clod of clay, all that is made of clay would become known;—all products being due to words, a mere name; the clay alone is real.**'—**(4)**

BHĀṢYA—Listen how that teaching proceeds, my Boy:—Just as in the ordinary world, though a single clod of clay,—as the material cause of all such things as the Bracelet, the Jar and the like,—being known, all else that is made of clay—products of clay—would *become known*.

Question:—"How can the knowledge of the Material cause, Clay, bring the knowledge of its products, which are totally different things?".

Answer:—This does not affect our position. Because the product—(effect) is non-different from its (material)

cause. You think that the knowledge of one thing cannot make another thing known. This would be quite true, if the product (effect) were something totally different from the cause. As a matter of fact, however, the effect is not entirely different from its cause.

Question:—"How then have we such ideas in the world as 'this is the cause, and that its effect'?"

Listen; *it is due to words*—i. e. it is based upon words; —What is due to words?—*All product*, which thus, *is mere name*; the term '*nāmadhēya*' is formed with the term '*nāman*' having the reflexive affix '*dhēya*' added to it;—the sense is that there is no real entity in the shape of the *Product*, it exists in name only, being based upon words; in reality the Clay is the only real thing.'—(4)

TEXT—'**My Boy, just as through a single ingot of gold, all that is made of gold would become known,—all Product being due to words, a mere name; the gold alone is real'.—(5)**

BHĀṢYA—*My boy, just as by a single ingot*—lump—of *gold,—all that is made of gold*,—such as arm-let, crown, bracelet and the like—*would become known.—Being due to words* etc., etc.,—as before.—(5)

TEXT—'**My Boy, just as through a single nail-clipper, all that is made of iron would become known,—all Product being due to words, a mere name; the iron alone being real—Such, my boy, is that Teaching'.—(6)**

BHĀṢYA—'*My Boy, just as through a single nail-clipper*, —which stands here as representing a lump of iron,—*all that is made of iron*,—everything that is made of iron,—*would become known*.'—The rest is as before.—The speaker has made use of several illustrative examples for the purpose of including all the endless things meant to be illustrated,

and also for the purpose of strengthening the conviction. *Such, my Boy, is the* Teaching I spoke of to you.'—(6)

TEXT—**'Surely, those Revered Ones did not know this; if they had known it, why should not they have taught it to me? You, Respected Sir; teach it to me.'—'So be it, my dear,'—he said.—(7)**

BHĀṢYA—When the father had said this, the other said—'Surely', the Revered Ones—my respected teachers—*did not know this*,—what you have told me, it was not known to them; *if they had known it*—this subject,—*why should not they have taught it to me?*—I who was duly qualified devoted and obedient? And this fact remains that they did not teach it to me;—hence, I think that they did not know it.—Though the teacher's inferiority should never have been spoken of,—yet he spoke of it, because he was afraid of being again sent to the house of the same teacher. —'*Hence, yov, Respected Sir, teach it to me*;—teach me that subject of philosophy—the knowledge whereof would bring to me Omniscience.' The father said.—'Be it so, my dear.' —(7)

End of Section (1) of Discourse VI

SECTION (2)

TEXT—**In the beginning, my dear, this was Being only,—one, without a second.—Some say that, in the beginning, this was Non-being, only one, without a second. From that Non-being sprang Being.—(1)**

BHĀṢYA—*Being only*—the term '*Being*' stands for that entity which is mere *esse*,—subtile, undefinable, all pervading, one, taintless, impartite, consciousness, as understood from the *Vedānta-texts*. The particle '*eva*' 'only', serves to emphasise the statement.

Question—" What is to be understood from this ? "

Answer—What is understood is that 'this universe which with its names, forms and activities, is perceived as a modified product,—*was Being only*' ; such is the connection of the word 'was'.—

Question—" When was this Being only ? "

Answer—In the beginning,—i.e., prior to the birth of the universe.

Question—" Is not this *Being* there now, at the present time,—that it has been qualified—as Being so *in the beginning* ?"

Answer—Not so.—"Then why the qualification (in *the beginning*) ?"—What is meant is that even now, at the present moment, it is *Being*, but it is accompanied by differentiation of Name and Form,—the object of the idea of the term 'this', and as such it becomes *this*. Before birth—*in the beginning*,—however, it was answerable only to the idea and term 'Being' ; hence it is emphasised that ' *in the beginning this was Being only* '. Before its birth, no object can be apprehended as being such and such in name, or having such and such a form ; it is exactly as during the time of deep sleep. What is meant is that immediately on waking from deep sleep, all that one is conscious of is mere *existence* (of things), while during deep sleep, he is conscious of Being alone as the only entity ; and so also *in the beginning*—before the birth of the universe.

It is just as all this is spoken of in the ordinary world. In the morning, one sees the potter spreading out clay for making the jar and other things,—and then having gone away to another village, and returning in the afternoon, sees in the same place, many products in the shape of jars, saucers and other articles, all of diverse kinds.—One says that 'all this, jar, saucer and the rest, was, in the morning,

clay only'—so it is said here that '*in the beginning this was Being only.*'

One ;—What is meant of the assertion that it was *one only*, is that even in the form of its product, it does not become something else.—*Without a second* ;—what is denied by this negation is the likely idea that—"Just as in the making of the jar and other things, it was that, apart from the clay, there were other efficient causes,—in the form of the Potter and others,—so in the case of the Products of Being also, there would be other accessory causes, apart from the *Being*."—There is no entity, *second* to it, hence it is *without a second.*

Objection :—" In the philosophy of the *Vaiśēṣika* also all things are co-ordinated with *Being*, (existence)—the term ' being ' ' exists ' being found to be applied to substances, qualities and other things, in such expressions as 'the existing Substance', 'the existing Quality', 'the existing Action', and so forth ".

Answer :—True ; it would be so. But before the birth of the product, it did not exist,—say the *Vaiśēṣikas* ; as their doctrine is that 'before its production, the product is non-existent ',—nor do they accept the view that before production there was a single entity, ' one without a second.'—From all this it is clear that what is spoken of in the text, through the example of Clay and other things, is a *cause*, in the shape of 'Being', entirely different from the ' Existence ' posited by the *Vaiśēṣika.*

In regard to this subject of determining the exact nature of the entity before its birth, the *Vaiśēṣikas* have asserted, when determining the nature of things, that "Before its birth, *this* universe was *non-being*,—i.e., mere negation of Being,—*one, without a second.* In fact, he Bauddhas hold the view that before birth, *the negation of Being* is the

only reality ; and this 'Non-Being' is not regarded by them as some other *entity*, which is contrary to 'Being' ;—as has been assumed by the *Naiyāyikas* according to whom, 'Being' is an entity which is apprehended as it exists, and that which is apprehended as contrary to this is 'Non-Being',—both being equally real entities (one positive and the other negative).

Objection :—" The *Vaiśēṣikas* also hold the view that before its birth, this universe was mere *negation of Being*. —As to the question 'How did this exist before its birth ?' —The answer provided by them is that 'it was Non-Being, *one, without a second*', where the thing spoken of is clearly related to a particular point of time ('before birth') ; and they also declare its being *without a second*, (and all this makes clear that this thing must be a *positive* entity)."

Answer :—True ; but such an opinion is right for those who posit merely a *negation of things* (and do not admit of any *positive* entity). In fact, the opinion that there is 'non existence only' is not right ; as, if that were so, then the person holding this opinion would himself have to be denied ;—it might be argued that "the holder of the opinion is admitted to be an entity at the present time, not *before his birth*."—But that cannot be ; there is no evidence to show that prior to birth there was *negation of Being* ; so, that there is no reason for the assumption that "Before birth, *it was only non-Being* ".

Objection :—" What is denoted by the word is the *Form* (commonality) of things, how can there be any meaning of words or of the sentence, in the case of the assertion '*non-Being, one, without a second*' (as none of these words is denotative of a commonality), and when no such meaning is possible, the assertion would become meaningless and (hence) wrong, invalid."

Answer :—This does not vitiate our position; because what the sentence asserts is the cessation (negation) of the apprehension of 'Being'. The term 'Being' is denotative of a *positive generic entity*; and the other two terms '*one*' and '*without a second*' are co-ordinated with (qualify) the term 'Being'; so also the term 'this' and 'was' (in the sentence 'this was non-being'). In this sentence expressing the Being (positive entity), the negative 'non' has been introduced; and being thus introduced, it serves, on the basis of the positive sentence itself, etc. preclude, from the positive connotation of the sentence, the idea relating to that positive connotation,—in the form 'Being', '*one, without a second*'; just in the same way as the man on the horse, while resting on the horse itself, turns its face away from the thing standing before it. The sentence thus does not connote mere *negation of Being*.—Hence, we conclude that the sentence, 'this was non-Being only etc., etc.', has been used only for the purpose of denying a possible wrong notion that might be entertained by people. It is only after the wrong notion has been expressed that it can be denied (in the next text); in this way the sentence 'this was non-Being' serves a distinctly useful purpose; and hence it, becomes established that it is a Vedic assertion and fully authoritative; and there is no force in the objection that has been urged against it. *From this Non-Being*,—the negative of all things,—*sprang Being*'.—The form '*jāyata*' (without the initial 'a') is a Vedic anomaly.—(1)

TEXT—**'But how could it be so, my dear?'—said he;—'How could Being be born from *Non-Being*?—in fact, this was Being only, in the beginning, one, without a second.'—(2)**

BHĀSYA—Having set forth the wrong view pro-pounded by the *Mahāvaināśika* (Nihilist—*Bauddha*), he

proceeds to reject it : *But how,*—with what proof,—*my dear,* could it be so? *How could it be possible that Being should be born from Non-Being?* The meaning is that there can be no proof or reason for such a view. It is true that the sprout is seen to appear only after the seed has been destroyed. But even this instance would not be compatible with the doctrine that 'it is from Negation alone that things are produced'.—"How so?"—As a matter of fact, the constituents of the seed, which occupy the space that had been occupied by the seed, continue to subsist in the sprout ; and there is no destruction of those constituents on the birth of the sprout. As for the entity in the shape of the seed itself (which ceases to exist), the Nihilists do not admit of any such positive entity, apart from the constituents of the seed, as these would be destroyed on the birth of the sprout ; if there is such a positive entity apart from the constituents,—then this goes against their doctrine (that there is no positive entity).—It might be argued that "what is destroyed, on the birth of the sprout, is the shape and form of the seed, the existence whereof is admitted (by the Nihilist), as due to Illusion".—But what is this *Illusion*? Is it positive or negative? If it is *negative*, then there is no corroborative instance possible (in support of the view—that the positive entity is produced from a negative entity ; and illusion itself being a non-entity, it cannot prove the existence of the seed—*Ānandagiri*).—If, on the other hand, the illusion is *positive*, then there is no ground for the notion that the sprout has grown out of *negation* ; because, the sprout is actually produced out of the constituent elements of the seed (which, *ex-hypothesi*, is a positive entity based upon illusion, which itself is a positive entity, *ex-hypothesi*).

It might be argued that "the constituents also of the seed are destroyed on the birth of the sprout".—But what

has been said in regard to the seed applies, with equal force, to its constituents also. That is, just as, according to the Nihilists, there is no positive composite whole in the shape of the *seed*,—so also the constituents cannot be positive entities ; and if these are not positive entities, then there can be no destruction of them. Thus, inasmuch as the constituents of the seed also have their own subtler constituents, and these latter again have their own, still subtler constituents, and so on, there being an infinite series of constituent elements,—there is no possibility of destruction (total annihilation) in any case, and as, all through this infinite series of constituents, there runs the notion of their being 'Beings' (positive entities),—there is no cessation of this '*existence*' (character of 'being'); so that the Theory of the Positivist Upholders of 'positive Beings', that 'Being (entity) is produced from Being', becomes established. As for the upholders of 'Non-Beings', there is no instance to show that Being (Entity) is produced from Non-being (Non-Entity). As for the Positivists, there is the well-known instance of the jar (an entity) being produced from the Clay (also an entity); which is clear from the fact that the jar is there when the clay is there, and it is not there when there is no clay.—If the jar were to be produced out of Negation, then it would not be necessary for the man desirous of making the jar to seek for Clay. It would be possible too, in that case, for the jar and other objects to be conceived and spoken of as negations (non-entities). But neither of these two contingencies happens. Hence, we conclude that it is not true that 'Being is produced from Non-Being'.

Some people have held the following view :—"It is the *idea* of the Clay which is the cause (source) of the *idea* of the jar ; so that it is the *idea* of the Clay which is the

cause of the *idea* of the jar, and there is no such real entity as the clay or the jar."

But even so it would be an *existing* (positive) *idea* of the clay which would be the cause of the *existing* (positive) *idea* of the jar; and so there is no production of *Being* from *Non-Being.*

Says the opponent.—"What we mean is that between the idea of the clay and the idea of the jar, which appear to stand in the relation of cause and effect, there is only *immediate sequence*, and not the actual relation of cause and effect."

This also is not right. In support of this immediate sequence of ideas, the Nihilists can have no corroborative instance in the external world (as being purely *internal*).

It is on account of all this that the father said—"How could it be so, my dear?" That is, in what way could Being be produced from Non-Being? The meaning is that there is no instance of Being (Entity) being ever produced from Non-Being (Non-Entity).

Having thus demolished the doctrine of the Negativist (Nihilist), he sums up by saying—'*In fact, there was Being only, in the beginning*',—wherein is contained the affirmation of his own doctrine as fully established.

Says the opponent—"For the Positivist also (who holds that Being is produced out of Being), there is no corroborative instance available; because we do not see a jar being produced out of another jar."

True, it is so; one Being or Entity is not produced from another Entity; it is the same Entity that appears and subsists in another form; as for instance, when the snake becomes coiled up, or when the clay appears in the diverse forms of dust, clod, jar, potsheds and so forth.

Says the opponent—"If that is so, and it is the one and the same Being that appears in various forms and conditions, then, how is it that it is asserted (as in the text) that 'it existed *before being born*'?"

Answer:—Apparently it was not heard by you when it was pointed out by us (in the beginning of the Bhāṣya on text 1 above) that what is intended by the sentence 'In the beginning this was Being only' is the emphasising of the positive character of the product denoted by the word 'this' (*i. e.* the Universe).

"In that case, it comes to this that before it was produced, the product denoted by 'this' was *Non-being* (Non-entity), and now (after being produced) it has come into existence (on production)."

Not so, as a matter of fact it is only the Being or Entity that comes to subsist and be spoken of as 'this'; just as it is Clay itself that comes to subsist and be spoken of as 'clod', 'jar' and so forth.

"Just as the clay is an entity, so are the clod and jar etc. etc., also; because these latter also, like the former, are cognised as 'entity' (Being). And yet, as the product is the object of cognition other than the cognition of its cause, the product must be an entity different from the 'Being' (its cause); just as the cow is different from the horse (because it is the object of a cognition different from the cognition of the horse)."

Not so; because though among the products—clod, jar and the rest,—there is mutual difference, yet the character of being 'clay' pervades equally over all of them. Though the jar is different (and separable) from the clod, and the clod is different (and separable) from the jar,—yet neither the clod nor the jar is different (separable) from Clay; hence both the clod and the jar are *only Clay*. As regards

the cow and the horse however, the cow is different from the horse and the horse is different from the cow.—From all this it follows that the jar and other products (of Clay) are *only clay* in diverse forms.—In the same way all this universe is *only Being*, in diverse forms ; and hence it is only right to assert that *before birth, it was Being only* ; specially because every form of the product is only a modification based upon words.

Says the opponent—"This *Being* is one, indivisible, whole, without parts, inactive, calm and taintless ; as declared in such Vedic texts as 'The divine, incorporeal *Puruṣa*, unborn both inside and out', (Muṇḍaka-Upa. 2.1.2.). And how can there be any *modified form* for the Being which is one indivisible whole ? ".

This does not vitiate our position. Of the indivisible Being also, it is possible for modified forms to appear out of those (illusory) component parts of Being which are created by the imagination of man ; just as the serpent appears out of those component parts of the rope which are created by the imagination (as being those of the serpent). Because after all 'all modification is a product of words, existing in mere name, and the Clay is the only reality' ; and thus really speaking Being alone is real, one, without a second, —even at the time that there is perception of 'this' (this perception being purely illusory).—(2)

TEXT—**It conceived—'May I become many ; may I grow forth '; and It created Fire. That Fire conceived—' May I become many ; may I grow forth ' ; and it created Water. Therefore whenever a man is hot and perspires, it is water produced from fire.—(3)**

BHĀṢYA—*It*—that *Being*—*conceived* ; it saw and thought.—From this it follows that the cause (origin) of the Universe is not the Primordial Matter, as posited by the

Sāṅkhya ; because Primordial Matter has been regarded by them as *insentient* ; while this Being is sentient ; as only a sentient Being can *conceive*. *It conceived—' May I become many, may I grow forth '*—may I be born well ;—just as the Clay grows into the form of the jar and other things,—or the rope grows into the form of the serpent—which form, in both cases, is created by the imagination.—" In that case all that is perceived is unreal, non-existent, like the rope in the form of the serpent."—No ; what we assert is that it is Being itself which is perceived in a form other than its own, through duality and diversity ; and there is no non-existence of anything anywhere. It is the logicians who assume things other than *Being*, and declare that those things are non-existent, before being produced, and also afterwards, after destruction.—We however do not make any assumption of anything—name or named,—other than *Being* at any time or place. Whatever there is, in the form of *name or named*,—which is imagined to be something different—all this is *Being* only. Just as it is the rope itself which, under the assumption of the serpent, is called ' serpent ';—and just as the clod, jar and the rest come to be spoken of as different from the Clay—or the assumption that all that is different from Clay,—in ordinary life. For those, however, who know the real character of the *Rope*, the name as well as the idea of ' serpent ' cease,—and for those who know the real character of *Clay*, the name and idea of ' jar etc.,' cease ; in the same manner, for those who know the real character of *Being*, the name and idea of all other products cease ; as declared in such Vedic texts as—' Wherefrom speech turns back, without getting at it, along with the mind. ' (Taitti. Upa. 2. 4. 1.), and ' It is undescribable, imperishable,' (Ibid. 2. 7. 1.) and so forth.

Having conceived thus, *it created fire.*

Objection:—"In another Vedic Text, it has been declared that 'From Self was produced *Ākāśa*' (Taitti. Upa. 2. 1. 1), and 'From *Ākāśa*, *Air*,—and then from Air, *Fire*',—which thus is the third product; how then, is it mentioned in the present text as the very first product? That *Fire* as well as *Ākāśa*, both should be created from the same source is self-contradictory."

Answer:—There is no force in this objection; it is possible to interpret the present text to mean, that *It created Fire*, after the creation of Ākāśa and Air (and thus all the texts become reconciled). Or, the order of sequence in the creation is not what is meant to be asserted here; all that is meant to be asserted is that 'all this is the product of *Being* (entity) and hence, all is Being alone, one, without a second'. That this is so meant is clear from the example of Clay that has been cited.—Or, what is meant to be asserted is the doctrine of 'Triplication' (as set forth in texts 3-4, below); hence the present text speaks only of *Fire, Water and Food*.

'*Tejas* (*Fire*), is well-known in the world as that which *burns, cooks and illumines and is red*.—When this Fire was created—that is, after the Being had taken the form of Fire, *it conceived*—'*may I become many and grow forth*';—as before. *It created Water*; Water is liquid, viscil, fluid, and white,—as is well-known in the world.—From Fire came Water as the product; hence it is that at whatever place and time, *man becomes hot*—heated—and *perspires, it is water produced from* fire.—(3)

TEXT—**The Water conceived—'May I become many and may I grow forth'; it created Food. Therefore, when it rains there is profuse food produced; hence, it is from Water that eatable food is produced.—(4)**

BHĀṢYA—The said *Water conceived*,—as before, Being in the form of Water conceived,—'*May I become many—*

profuse—*and grow forth*—become produced.'—*It created Food*—in the shape of Earth. Inasmuch as food, which is of the nature of earth, is the product of Water,—whenever —in whatever place—*it rains, there is profuse food produced*; hence *it is from water that eatable food is produced.*

At first it is said that when the text spoke of Water having created '*Food*', it was *Earth* that was meant to have been created; while subsequently, in the example cited the word used is '*annādya*' where '*anna*' stands for *food* and '*ādya*' for *eatable*, and from this qualified term, it would appear as if Rice and Barley and other grains were meant by 'Food' (not the *Earth*). *Food* is well-known as heavy, firm, nourishing, things and dark in colour. There is thus no repetition.

Objection:—"It is not possible for Fire and other things to *conceive*, as there is no prohibition of the killing of these things (as there is prohibition of the killing of sentient beings), and also because we do not find in these things any such feelings as Fear and the like (which are concomitant with *sentience*);—how is it that the text speaks of Fire having *conceived*?".

This does not vitiate our position. Because Fire and other things are the products evolved out of the cause (Being) which is the real *conceiver*; in fact, Being itself is the *conceiver*, who creates products in a definite order of sequence; and when Fire and the rest are spoken of as having '*conceived*', what is meant is that *it was as if* the elemental substance *conceived.*

Objection:—"For the *Being* also, the *conceiving* must be only figurative (and not real)."

Not so; because 'conceiving' by the Being can be known only from Words (of the Veda), and hence, it is not possible to assume that it is figurative, not real.

Says the opponent—" As Being is the cause of Clay, it is possible to infer that it is *insentient* (like its Product, clay): hence it can be presumed that it is the insentient Primordial Matter itself, which functioning for the sentient Being, produces the various products in general, at well-defined times; so that the 'conceiving' in this case must be figurative; in ordinary life we have seen that an insentient thing is spoken of and treated as sentient; for example, in such expressions as 'the river bank wishes to slide down'. Of the same kind may be the attributing of 'conception' to Being (which, as Primordial Matter) is really *insentient*."

Not so, we reply. Because this Being is going to be spoken of later on as the *Self*, in the text 'That is the truth, that is the Self'.—It might be argued that 'this speaking of it as the self also may be figurative; just as is found in such expressions 'Bhadrasēna is my very Self', where the character of 'self' is attributed to one (Bhadrasēna) who may be doing all that is food to the speaker, and yet is not his *Self*. But that cannot be; as it is taught that Liberation comes to one who regards himself as 'Being', having the firm conviction that he is *real*; and for such a one the delay is only 'till then' (which shows that the Being and the Sentient self are one and the same).—" Even this may be purely figurative. That is to say, when it is said that when one has a firm conviction regarding the Principal Self, Liberation is close to him,—this teaching regarding Liberation also may be only figurative. Just as, in the ordinary world, when one has started to go to a village, he may say 'I have reached the village', for the purpose of indicating quickness."—That cannot be; because the whole treatment has started with the preface 'By the knowledge of which all becomes known etc., etc.' It is *Being*

alone, by knowing which all else becomes known; for the simple reason that all things are *not different* from Being; and also because Being has been declared to be 'without a second'. Nor has the *S'ruti* directly declared anything else as 'to be known'; nor can any such be inferred from any indicatives in the Veda,—on the basis of which the 'Liberation' spoken of could be regarded as *figurative*. Further, if all that is said in the whole Discourse were to be presumed to be figurative, then the labour of the presumer would be entirely futile; as for him the means of accomplishing the Purpose of man would have been known by means of Ratiocination itself. From all this we conclude that as the Veda is fully authoritative, there can be no abandoning of its direct meaning.

Thus it is established that the cause of this Universe is a Sentient (conscious) Being.—(4)

End of Section (2) of Discourse VI

SECTION (3)

TEXT—**Verily, of these Beings there are only three origins—Born from Egg, Born from Living Being, and Born from Roots.—(1)**

BHĀṢYA—*Of these Beings*—endowed with life,—such as the Bird and the other *living beings*;—the term 'these' refers to Fire and the rest spoken of in the preceding section; because what the text is going to describe is the Triplication of these latter, and so long as this Triplication has not been described, they could not be spoken of directly as '*these*'—also because the term 'Deity' has been used with reference to Fire and the rest, in the text 'These three Deities' (text 3 below).—Hence (what the present text means is that) of these living beings, Birds, Animals, Trees and the rest, there are *only three*,-not more-*origins*—causes-sources.

—It is next pointed out what these origins are—(a) *Born from Egg*, (b) *Born from Living Being*,—and (c) *Born from Roots*.—The term '*āṇḍajam*' is formed from the term '*aṇḍaja*' 'Born from Eggs', with the reflexive affix,—viz. Birds, etc. Birds, Serpents etc., are seen to be born of birds and serpents etc., only; that is to say, *Bird* is the origin of Birds, the *Serpent* of Serpents, and so on. Other egg-born animals are the origin of those of the same species.

Objection :—"What is *born from the egg* is called 'Egg-born'; so that it is the Egg that should be regarded as the 'origin'; how then is it that what is spoken of as the 'origin' (of Egg-born animals) is 'what is *born from the egg*?'"

Answer :—This would be quite true if the Veda were dependent upon our wish; as a matter of fact, however, the Veda is not dependent upon anything; and as it is, it has spoken of '*what is born from the Egg*' as the 'origin', and not the *Egg* itself. As a matter of fact, too, it is found that it is the absence of *Egg-born animal*,—not the absence of the Egg,—that brings about the absence of the future brood of that species. Hence, it is the *Egg-born* that is the 'origin' of Egg-born animals.

Similarly, what is born of a living being is '*born from Living Being*', that is, born *of the womb*, such as Man, Animal and others.

Born of Roots, '*udbhijja*'—'*udbhid*', '*root*', *is that which shoots up*, viz. *immobile* beings (like trees etc.) and what is born of these is 'Born from Roots'.—Or '*Udbhid*', 'root', may stand for the seed-grains, and what is born from that is 'Born of Roots'; so that the root of the immobile Being (tree etc.) is the origin of immobile beings (Vegetables).

As for such other species as 'born of sweat' and 'born of heat', these are included under the 'Egg-born', and

' Root-born ' respectively.—Thus the restriction, that ' there are *only three* origins ', becomes established.—(1)

TEXT—**This Deity conceived—' Well, now may I, entering into these three Divinities through this Living Self (*jīvātman*), differentiate Name and Form.'—(2)**

BHĀṢYA—*This Deity*,—the one that forms the subject-matter of the Discourse,—named 'Being', the source of Fire, Water and Food,—*conceived*,—thought,—as before in the case of the assertion ' may I become many '.—That purpose of ' becoming many ' has not yet been accomplished ; hence the Deity conceived again, accepting as its purpose the same ' becoming many '.—" What did it conceive ?"—*Well, now, may I, entering into these three Divinities*,—these three spoken of above as Fire, Water and Food, *through this Living Self* ;—in speaking thus, the Being remembers its own *self endowed with Life* passed through which has experiences during the previous cycle of creation and which Life is still retained in memory ; hence it speaks of it as ' *this* living self ' ; and inasmuch as the text speaks of that self *which carries on the act of living*, what is meant is ' entering through that which is not-different from the *Being* itself, being of the nature of the same unspecified Consciousness as itself ;—entering the three Divinities through this,—that is, having acquired special cognitions due to the contact of the elements of Fire, Water and Food,—*may I differentiate Name and Form* ;—that is, ' such and such a thing bears this name and has this form '.

Objection :—" It is not right and proper that the Deity (Being) which, by itself, is not subject to birth and death, and which is omniscient, should deliberately determine to enter—and actually enter—the body, which is the receptible of experience ; while it is not subject to any other control."

Answer—True ; this would be right and proper, if the Deity had determined to enter into the body for

suffering painful experiences, in its own unmodified form. As a matter of fact, however, it is not so; it is clear from the clause '*through this living self*', that it entered in the form of the *Jīva* (living self, the *Jīvātman*, Individualised Self). This '*Living Self*', '*Jīva*', is a mere reflection of the said Deity (the Supreme Self, *Being*) brought about by its contact with Intellect and other faculties and with elemental rudiments,—just like the reflection of a man standing before a mirror, or the reflection of the Sun and such bodies in water and other reflecting substances. It is the contact of this Deity,—which has potencies unthinkable and endless,—with intellect and other faculties, and the reflection thereon of Consciousness (or Intelligence),—which latter is due to the want of proper differentiation of the real positive form of the Deity—which becomes the cause of various such notions as 'I am happy', 'I am unhappy', 'I am dumb-founded' and the like. Inasmuch as the Deity enters only in the form of its reflection, be in the form of the 'Living Self',—it does not itself become affected by the pain and other experiences of the body;—just as the man, the Sun and other reflected things, entering into the mirror, water or other reflecting media, are not affected by the defects of these reflecting media; so the Deity also is not affected. To this effect we have the following texts—'Just as the Sun, the Eye of all worlds, is not affected by the external defects of the Eye,—so the One Inner Self of all beings is not affected by sufferings of the external world' (Kaṭha 5. 11.), 'He is all-pervading and eternal, like *Ākāśa*'. (Kaṭha. 5. 11), and again 'As if reflecting, as if scintillating' (Bṛhadā. Upa. 4, 3. 7.).

Objection:—"If the 'Living Self' is a mere reflection, then it must be unreal, and so also must be its going to the other Regions or even to this Region."

Answer:—This does not affect the case; what we hold is that it is real, in so far as it is of the nature of *Being*. In fact, all modifications—Name and Form are real in so far as they are of the nature of 'Being',—in themselves, they are all unreal; as it has been declared that 'All modification—is a mere product of words, a mere name.' The same is the case with the 'Living Self' (*Jīva*). The maxim is well known that 'The offering is in accordance with the Yakṣa to whom it is offered'; hence under that principle, all activities and all modifications (and products) are real only in so far as they are of the nature of 'Being',—and they are unreal in so far as they differ from 'Being'. To this the logicians cannot take any objection; it can be shown that all doctrines of Duality are mutually contradictory, are mere figments of the imagination of the propounder and are hence rooted in falsity.—(2)

TEXT—**'Of these;—May I make each one threefold' (conceiving thus)—this Deity entered into those Divinities, through this 'Living-Self' and differentiated the Names and Forms.—(3)**

BHĀṢYA:—"Thus entering into these three Divinities, may I differentiate the hitherto undifferentiated Names and Forms which, in their own forms, are the 'seeds' or 'origins'"—Having conceived thus, and also that '*each of these three Divinities I shall make triplicate*';—the 'triplication' of each would mean the indicating of one of the three constituent factors as the primary and the other two as secondary factors; otherwise (if all the three constituents were equal) there would be a single common 'triplication', and not a distinct 'triplication' for each of the three. In this way, we get at the idea of a separate *name* for each of the three, Fire, Water and Food in such expressions as 'this is Fire' (in which the firy factor would be primary,)

'this is Water' and 'this is Food'; and when the idea of the separate name of each of them has been got, at,—there would be an accomplishment of the proper use of the three Divinities. Having conceived thus: *this Deity (Being) having entered into these three Divinities, through the aforesaid 'Living Self'*,—like the solar orb entering into the reflecting surface,—it entered, first of all, into the Mass (Body) representing *Virāṭ* (the personal creator *Prajāpati*) and then the Masses (Bodies) representing the Divinities,—and then, in accordance with Its determination, *it differentiated the Names and Forms*:—'Such and such is the Name of this, and such and such its Form'.—(3)

TEXT—**It made each one of these triplicate. As to how each of these three Divinities becomes triplicate,—learn that, my dear, from me.—(4)**

BHĀṢYA—Each of the three Divinities, *that Deity made triplicate*,—by determining which, in each, is the primary and which the secondary factors. As regards the *triplicate* character of the 'bodies' of the Divinities, as consisting of fire, water and food, as duly differentiated through name and form,—that may rest for the present; —as to how, out of the external bodies,—each of these three Divinities becomes *triplicate*,—*that learn from me*, while I am expounding it; that is, clearly understand it by means of illustrations.—(4)

End of Section (3) of Discourse VI

SECTION (4)

TEXT—**In Fire, the red colour is the colour of Fire, the white colour is that of Water and the black colour is that of Food (Earth); thus vanishes** *Fire-ness* **from Fire, being only a modification of words, a mere Name;**

and what is real (and true) is only *that there are the three colours.*—(1)

BHĀṢYA—Of the Triplication of the Divinities what has been spoken of before,—an illustration is given here; an illustration is put forward for proving the whole by showing the truth of a part. The illustration is thus set forth:—You should understand that the red colour that is known to belong to fire in its triplicated form, is really the colour of the Fire-element in Fire in its untriplicated form; similarly, the white colour seen in (triplicated) Fire is the colour of untriplicated Water;—and the black colour seen in triplicated Fire, is the colour of untriplicated Earth.—Such being the case, that which you regard as Fire apart from the three colours,—from *that Fire the Fireness*, (the character of being a single separate entity as Fire) *has vanished*,—disappeared. Before the discrimination of the three colours, you had the idea of Fire (as a single entity); that idea of 'Fire' has disappeared, and so also the term 'fire'. For instance, when the *Rock-crystal* is seen resting upon a red surface, it gives rise to the name 'Ruby', and also the idea that 'this is a piece of Ruby'.—so long as the surface and the rock-crystal have not been discriminated;—when this discrimination has come about, the name 'ruby' and the idea that 'it is ruby' both disappear,—so far as the discriminating person is concerned;—in the same manner it happens in the case in question also.

Objection:—"What is the use of assuming the existence of the Idea and the Name (of Fire)? The right way to put it is that what, prior to the discrimination of the three colours, was only *Fire*,—of that Fire, the *Fireness* vanished after the discrimination of the red and other colours; just as, in the withdrawing of the *yarn*, the *Cloth disappears*."

Reply:—Not so. Because Fire still exists as mere *idea and Word*, as is declared in the words of the text—*Fire is only a modification of words, a mere name*,—nothing more than a Name. Hence, it follows that the *Idea also of Fire* is unreal; *what is real (and true) is that there are the three colours*; not a jot more than the three colours is real; this is what is meant by the restrictive particle '*eva*', '*only*'.—(1)

TEXT—**In the Sun, the red colour is the colour of Fire,—the white is that of Water,—and the black is that of Food (Earth); thus vanishes *Sun-ness* from the Sun, being only a modification of words, a mere Name; and what is real is only that there are three colours.-(2)**

In the Moon, the read colour is the colour of Fire,—the white is that of Water,—the black is that of Food (Earth); thus vanishes *Moon-ness* of the Moon, being only a modification of words, a mere Name; and what is real is only that there are three colours.—(3)

In Lightning, the red colour is the colour of Fire,—the white is that of Water and the black that of Food (Earth); thus vanishes *Lightning-ness* from Lightning, being only a modification of words, a mere Name; and what is real is only that there are three colours.—(4)

BHĀṢYA—Similarly, of the Sun, of the Moon, of Lightning, and so on,—as before.

Objection:—"What the Father had said was 'Learn from me, my dear, how each of these three Divinities becomes triplicate';—and by means of four illustrations, what has been shown is *triplication* of the Divinity of fire alone, through fire (water and food), and no illustrations have been cited in regard to the triplication of the Divinities of Water and Food."

Reply :—This does not affect our position; what the Vedic text thinks as illustrations regarding the triplication of Water and Food also may be addressed in the same manner; and it was only for the purpose of illustration that the example of the triplication of Fire has been set forth in detail; and this Divinity of fire has been singled out for this purpose as it has colour and is very clearly perceptible.—That odour and taste have not been included in the illustration, because examples of all the three (Fire, Water and Earth) are not possible; for instance, there is no odour or taste in Fire. Similarly, that touch and sound have not been illustrated, because it is impossible to show them separately.

Thus, then, if the whole Universe has been triplicated, then, just as, in the case of Fire, the *Fireness* vanished and all that was real was *three colours* only, so of the Universe also, the *universeness* should vanish. Similarly, Food also being a product of water, Water alone would be the only real element in it, and the Food would be only a modification of words. Similarly, Water also being the product of Fire, Water would be a mere modification of words, and Fire would be the only real factor in it. Of Fire also,—inasmuch as it is the product of Being,—Fire would be a mere modification of words, and *Being* would be the only real factor. All this is meant by the text.

Objection :—"(In the above account) Air and *Antarikṣa*—Sky-remain un-triplicated, as they are not included among Fire and the rest (which have been mentioned); so that they remain untriplicated;—similarly, Odour, Taste, Sound and Touch also remain un-triplicated;—how then can the knowledge of *Being* make all *things* known? Or, it behoves you to point out some other way in which these (untriplicated) things could become known."

Answer :—This does not affect the case; because all these are seen (found) in *coloured substances* and colour has been already dealt with.—" In what way? "—In Fire, which is a *coloured* substance, we perceive Sound and Touch also; and from that it is inferred that Air and Sky also, which have the specific qualities of Touch and Sound respectively, are present in Fire. Similarly, Water and Food (earth) are included in Taste and Odour (which are the specific qualities of Water and Air). Thus by showing the *triplication* of the three *coloured* substances, Fire, Water and Food,—the text thinks that all that is included among those three being the product of Being, comes to be known under ' three colours '. *Ākāśa* and Air or their specific qualities, or the qualities of Odour and Taste (which are the specific qualities of Earth and Water), are never perceived apart from solid coloured substances.—Or it may be that of coloured substances also, the text has set forth ' triplication ' only by way of illustrating (the triplication of all things).

Just as, under the process of ' triplication ', the only reality is the ' three qualities ', so also, the same reasons would apply to the process of ' Quintuplication ' also.

Thus it becomes established that all things being the modification of *Being*, by the knowledge of *Being*, all things would become known, as—' Being ', 'one, without a second '. Hence, it has been well said that when ' One Being ' is known, all this becomes known.—(2-4)

TEXT—**It was on knowing this—that the ancient great Householders and great Vedic Scholars, said.—For us,—there is nothing that any one would point out as being unheard, unthought or unknown :—and they knew it from these.—(5)**

BHĀṢYA—*It was on knowing this*,—when they knew this—*that the ancient great Householders and great Vedic Scholars*,—of the past—*said*.—"What did they say?".—*For us*,—in our family, we who are possessed of the said knowledge,—there is nothing *that any one would point out as being unheard, unthought or unknown*; no one could point out any such thing; that is, inasmuch as members of our family would be possessed of the said knowledge, all things would be known to them.—

Question:—"How did these (Great Householders) know all things?"

Answer:—*They knew it from these*;—from the knowledge of the three colours, Red and the rest, as triplicated; that is, having known these, they inferred that all that is left would be the same, and thus they knew all things; and on account of this knowledge of Being they were omniscient. Or the meaning of the sentence 'they knew it from these' may be that from knowledge of the illustrations of Fire and the rest, they came to know everything.—(5)

TEXT—**Whatever appeared red, they knew it to be the colour of Fire; whatever appeared white, they knew it to be the colour of Water; whatever appeared as black, they knew it to be the colour of Food (Earth).—(6)**

Whatever appeared to be unknown, they knew it to be a combination of these Divinities.—Now, learn, my dear, from me how, on reaching the man, each of these Divinities becomes triplicated.—(7)

BHĀṢYA—"In what way did they know all?"

Whatever else there was in the shape of the Pigeon and the rest, in regard to which there was some doubt,—in all this, *whatever appeared as red*,—was perceived as red, by those *ancient knowers of Brahman*,—*they knew it to be the*

colour of Fire ;—similarly whatever appeared as white, when perceived, *they knew it to be the colour of Water* ; and *whatever appeared as black, when perceived, they knew it to be the colour of Food (Earth)*. Whatever was absolutely imperceptible and hence *as if unknown*.—i.e., not distinctly and specifically cognised—that also *they knew to be as combination of these Divinities*,—i. e., an aggregate of these. Thus, all external things became known, as consisting of Fire and other substances. And similarly, my dear, how the said Divinities,—on reaching the Man,—who is an aggregate of causes and effects, marked by the presence of Head, Hands and other limbs,—they come to be used by man,—*and how each of these becomes triplicated*.—This, know from me, as I proceed to explain.—(6-7)

End of Section (4) of Discourse VI

SECTION (5)

TEXT—**Food, eaten, is made threefold ; its grossest matter becomes fæces ; the middling part, flesh and the subtlest part, mind.—(1)**

BHĀṢYA—*Food, eaten is made threefold*—i. e. when digested by the fire in the stomach, it becomes divided into three parts.—" In what way ? "—When the food has become *threefold*, the *grossest*—coarsest—*matter*, the heaviest and most voluminous substance,—the coarsest part of the divided food—*becomes faeces* ;—the *middling matter* of the food becomes modified into *flesh*, step by step, changing through the bodily fluids and other ingredients ;—the *subtlest*—finest—matter goes up to the Heart and there enters the fine arteries called the '*Hitā*' and the rest, and bringing into existence the aggregate of the organs of speech and the rest,—ultimately *becomes the mind* ; that is, becoming modified into the form of mind, it goes on

adding to the development of that Mind. Thus the Mind, being developed from food, is a material (elemental) substance, and it is not perceived to be something eternal, and impartible, as defined in the *Vaishēṣika system*. Though it is going to be asserted, later on, that 'the mind is His Divine Eye' (Chāndo. Upa. VIII. xii. 5.),—yet, that will not be in view of its *eternality*, it will be in view of its pervading over all objectives of all sense-organs,—even those that are subtle, hidden, remote and so forth. As regards its comparative *Eternality* in comparison to the other sense-organs,—that also is merely relative, as we shall explain later on; specially as the Vedic Text has declared that 'Being is one alone, without a second.'—(1)

TEXT—*Water, drunk, is made threefold*: **its grossest matter becomes Urine; the middling matter becomes Blood, and the subtlest matter becomes the Life-breath** (*Prāṇa*).—(2)

BHĀṢYA—Similarly, *Water, drunk, is made threefold*; of this, *the grossest material becomes Urine*; *the middling matter Blood*; *and the subtlest matter becomes the Life-Breath*; it is going to be declared that the 'Life-Breath consisting of water, will never be cut off while the man is drinking it' (*Chāndo. Upa.* VI. vii. 1.).—(2)

TEXT—**Fire, eaten, is made threefold; of that, the grossest matter becomes Bone; the midddling matter becomes Marrow, and the subtlest matter becomes Speech.—(3)**

BHĀṢYA—Similarly, *Fire, eaten*,—in the form of oil, clarified-butter and the rest;—*is made threefold*; *its grossest matter becomes Bone*; *its middling matter becomes Marrow*,—the only matter inside the Bone;—*the subtlest matter becomes Speech*; by eating oil, clarified-butter and

other such things, Speech becomes clear, distinct and eloquent,—as is well-known among people.—(3)

TEXT—**Thus, my dear, Mind is made up of Food; Life-breath is made up Water; and Speech is made up of Fire.—'Explain to me again, Revered Sir,'. 'So be it, my child' he said.—(4)**

BHĀṢYA—Because it is as described above, therefore, *my dear, Mind is made up of Food, Life-breath is made up of Water and Speech is made up of Fire.*

Objection :—"Animals living on food (grains) alone, such as, the rat and the like, are possessed of Speech and of Life-breath (without taking water or oils); similarly, animals living on water alone,—such as the fish, allegator and other animals living in the Ocean,—are possessed of Mind and are endowed with Speech; similarly, it may be inferred that animals not taking any oils at all have Life-breath and Mind. If all this is so, then how can it be said that *Mind is made up of food?*"

Answer :—This does not affect our position. All things being triplicate in their constitution, everything is possible everywhere. As a matter of fact, no one eats food that is not triplicate in its constitution; nor does any one drink Water that is not triplicate, nor does any one eat Fire that is not triplicate in its constitution. So that for those who eat Food,—such as, rats and the like,—there is nothing incongruous in their being endowed with Speech and Life-breath.

Being thus somewhat convinced, *Shvētakētu said—'Revered Sir, explain to me again,*—how Mind is made up of Food etc., etc., by means of illustrations; as not yet am I very sure of all this'.—What was in Shvētakētu's mind was this—'It is hard to understand how, in the single body,—which consists equally of Fire, Water and

Food,—when Food, Water and Oils are used, they develop Mind, Life-breath and Speech (respectively), as their subtlest constituents,—without transgressing beyond their own essential nature ' ; hence he said ' Explain again, Sir.'

When the son had said this, the Father said—' *Be it so, my Boy* ; listen to the illustrative examples how all this is possible,—as you ask. '—(4)

End of Section (5) of Discourse VI.

SECTION (6)

TEXT—' **Of the curd, when churned, my dear, the subtlest part rises to the top, and it becomes Butter.'—(1)**

BHĀṢYA—' *Of the curd, when churned, my dear, the subtlest part rises to the top*—gathers together-comes up as cream, which develops into Butter'.—(1)

TEXT—' **So also, when food is eaten, my dear, that which is the subtlest part rises to the top ; and it becomes Mind '.—(2)**

BHĀṢYA—As in the example cited, *so also, my dear, when food*—in the shape of cooked rice and other things,—*is eaten*,—and is churned by the stomachic fire helped by Air, as if by the churning food,—*its subtlest part rises to the top, and it becomes Mind* ; that is, it, becoming mixed with the constituents of the Mind, helps to develop the Mind ;—this is what is meant. '—(2)

TEXT—' **Of Water, drunk, that which is its subtlest part rises to the top, and it becomes the Life-breath.'—(3)**

BHĀṢYA—Similarly, when water is drunk, *its subtlest part rises to the top ; and that becomes the Life-breath.*—(3)

TEXT—'**Of Fire, eaten, the subtlest part rises to the top and it becomes Speech.—(4)**

BHĀṢYA—Similarly, my dear, *when fire is eaten, its subtlest part rises to the top, and it becomes Speech.*'—(4)

TEXT—'**My dear, Mind is made up of Food, Life-breath is made up of Water and Speech is made up of Fire.**'—'**Revered Sir, please explain to me again**'.—'**So be it, my son, he said.—(5)**

BHĀṢYA—'*My dear, Mind consists of Food, Life-breath consists of Water, and Speech consists of Fire*',—thus that I had asserted is right; such is the meaning.—The Boy thinks as follows—'All this may be so, so far as Water and Fire are concerned; as regards Mind consisting of Food, however, I am not yet convinced; and he said—'*Revered Sir, please explain to me again*',—'explain to me by means of illustrations, how Mind is made up of Food'.—*He said*—'Be it so, my Boy.'—(5)

End of Section (6) of Discourse VI.

SECTION (7)

TEXT—'**Man, my dear, is made up of sixteen parts.—For fifteen days, do not eat; drink as much water as you like; Life-breath is made of water; and if you did not drink water, the Life-breath would be cut off.**'—**(1)**

BHĀṢYA—It has been asserted that the subtlest part of the Food eaten infused force into the Mind; this force, developed through the help accorded by the Food, is divisible into sixteen parts, and is part of the Man;—this is what is meant to be asserted here. As a matter of fact, the man is endowed with this force infused into Mind by Food, and divisible into sixteen parts:—and being endowed with this, the Man,—which here stands for the entire Man consisting of the aggregate of causes and effects (in the shape of the physical Body) and equipped with the Self (Soul); this is the Man that is spoken of here as '*made up*

of sixteen parts'. It is only when the said Force of Mind is present that the man becomes capable of seeing, hearing, thinking, cognising, moving, knowing and carrying on all kinds of activities,—and all these capacities become lost when the said Force becomes weakened. It is going to be said later on that, 'It is through Food that one becomes the *Seer*.' In fact, the capacity of all aggregates of causes and effects is one to the mind; it is only persons endowed with strength of Mind are found to be strong and powerful, in the world. In fact, some people are found to feed upon contemplation alone; as food consists of all things.—This Virility of Mind brought about by food constitutes the 'sixteen parts' of Man; and *Man thus is made up of sixteen parts*.—If you wish to perceive this directly, then *do not eat for fifteen days*; *drink as much water as you like*; *because if you were not to drink water, your Life-breath would be cut off*; because if your Life-breath is a product of water, as we have explained already; and a product cannot stay safely, except with the support of its cause.—(1)

TEXT—**For fifteen days he did not eat; then he approached him and said—'What shall I say, Sir?'—'The *Ṛks*, *the Yajus* and the *Sāmas*, my dear.'—They do not appear to me, Sir.'—(2)**

BHĀṢYA—Having heard this fact of Mind consisting of Food and in order to prove this by direct perception, *he did not eat for fifteen days*,—he did not take any food;—on the sixteenth day, *he approached his father*, and having approached him, he said—'*What shall I say, Sir?*'—The father said—'Recite the *Ṛks*, *Yajus and Sāmas*, *my dear*'.—Having been thus addressed by his father, he said—'*The Ṛks* etc. *do not appear to me*; that is, they are not found to my course to my Mind, Sir.'—(2)

TEXT—**He said—'Just as, my dear, of a large blazing fire, if a single ember of the size of a firefly is**

left, it cannot burn any more, than that,—so, my dear, of the sixteen parts, only one part should be left now ; by that, therefore, thou dost not perceive the Vedas. Now, eat ; then thou wilt know.'—(3)

BHĀṢYA—When the son had said as above, the father said—' Hear what the reason is for the fact that the *Ṛk* etc. do not appear to you.' Then he proceeded to say—' In the ordinary world, my dear, just as of a *large*—large-sized,—blazing fire—burning with fuel,—*if a single ember of the size of a firefly*—as large as a firefly—remained, after the fire has been extinguished,—by that ember, even a thing smaller than that ember itself would not be burnt, —*so my dear, of thy sixteen parts*,—nourished by food,—*only one part—portion*,—should be left now ; therefore, by that part—which must be of the same size as the fire —ember of the size of firefly,—*thou dost not perceive the Vedas*,—thou dost remember them ; after hearing my discourse, *thou wilt know it all*,—now eat.'—(3)

TEXT—**Then he ate ; and approached him ; whatever he asked him, he knew it all.—(4)**

BHĀṢYA—*Then he ate* ; and after that with a view to attending upon his father, *he approached him* ; when he saw his son, *whatever he—the father—asked him*—either words of the text or their contents,—*he—Shvētakētu—knew it—Ṛk* and the rest—*all*, i. e. the text as well as the contents.—(4)

TEXT—**He said to him—' Just as, my dear, of a large blazing fire, if a single ember, of the size of a firefly, is left,—if one were to flare it up by means of grasses, it would burn even more than that.—(5)**

BHĀṢYA—The Father said to him again—'*Just as, my dear, of a large blazing fire, if a single ember* etc., etc.,—as before—of the extinguished fire, of the size of a firefly, is

left,—*if one were to flare it up*—to make it large,—*by means of grasses and powders*,—then, by this kindled ember, one would burn even more than the former size.—(5)

TEXT—' **So, my dear, of thy sixteen parts, only one part remained, and that being nourished by food, was made to flare up ; and by that thou perceivest the Vedas. Thus, the Mind is made up of Food, the Life-breath is made up of Water, and Speech is made up of Fire '.—Then he understood it,—yea, he understood it.—(6)**

BHĀṢYA—' *So, my dear, of thy sixteen parts*,—the parts of food, which represent strength,—*only one was left*,—the other fifteen parts disappeared one by one, day by day, like the digits of the Moon during the darker fortnight ;—this remaining part, *nourished*—enlarged and magnified—*by Food, was made to flare up* ;—the correct form is ' *Prājvāli* ', elongation of the final ' *ī* ' is a Vedic anomaly ; ' *Prājvālīt* ' is another reading, under which the meaning would be that *it flared up of itself.—By that*—as thus enlarged—*thou*—now *perceivest the Vedas*,—you remember them.

Thus, the fact of the Mind being made up of food is demonstrated by positive as well as negative illustrations ; and recapitulating all that he has said, the father said—' *Thus, the Mind is made up of Food* etc., etc. That is, just as the fact of the Mind being made up of Food has been demonstrated to thee, so also has been demonstrated the fact of the Life-breath consisting of Water and of Speech consisting of Fire.

Then he understood it,—what the father taught about Mind being made up of food, *he—Shvētakētu*—understood.—The repetition is meant to indicate the end of the treatment of the subject of *Triplication*.—(6)

End of Section (7) of Discourse VI.

SECTION (8)

TEXT—*Uddālaka—Āruṇi* **said to his son,** *Shvētakētu*—**'Learn from me, my dear, the ultimate stage of sleep. When a man is said** *to be sleeping*, **then, my dear, does he become imbued with Being, and goes to his own. Hence, people say 'he sleeps'** (*Svapiti*), **because he is gone to his own.'—(1)**

BHĀṢYA—The Mind which was entered into by the Supreme Deity, through the 'Living Self' (Individualised), —just as the man enters into the mirror through his reflection, or as the Sun and other bodies enter into water and other reflecting surfaces, through their reflection;—and that Mind made up of Food, because combined with Speech and Life-breath made up of Fire and Water respectively;—all this has been understood. And that this (combined Trinity) is what the 'Living Self' consists of, and wherein resident, he is enabled to carry on the functions of reflecting, seeing, hearing and so forth,—and on the cessation of which he reverts to his own form of the Deity. This has been spoken of in other Vedic texts—e. g. 'As if reflecting, as if scintillating, becoming dream, he passes beyond the world.' (*Bṛhadā. Upa.* IV. iv. 5.)—'This Self indeed is Brahman.' (Bṛhadā. Upa. II. iv. 1.) 'Consisting of cognitions, consisting of the Mind.' (*Bṛhadā. Upa.* IV. iv. 5.) 'Through dream, entering the body etc.,' (Bṛhadā. Upa. IV. iii. 1.) 'While breathing, he becomes the Life-Breath' (*Bṛhadā. Upa.* I. iv. 7.) and so forth. Now this 'Living Self', subsisting in the Mind and coming to be called by the name of 'Mind', becomes turned away from the objects of sense-experience, on the cessation of the Mind, and retires into and subsists in the Supreme Deity which is his own Self;—in order to explain all this to his son,—*Uddālaka—Āruṇi*, said to his son, Shvētakētu, as follows:—

' *Learn from me the ultimate stage of sleep* ; '—i. e. the internal core of sleep ;—' sleep ' is the name of that stage of sleep during which consciousness is still functioning ; and the ' internal core ' or ' ultimate stage ' is *Deep sleep* ;—or the term '*Svapnānta*' may be interpreted as the ' *satattva*', cause, ' of *Svapna* ', *of sleep* ; thus too it would stand for *Deep sleep* : that such is the meaning is also indicated by the assertion ' He goes to his own ' ; because apart from Deep sleep, there is no condition during which the Knowers of *Brahman* regard the ' Living Self ' as ' going to his own '. Just as, when the mirror has been removed, the reflection of the man in the mirror 'goes into its own,' that is, the Man (self) himself,—in the same manner, when the Mind and other sense-organs have ceased to exist, the Supreme Deity, which had entered the Mind through the ' Living Self ', for the purpose of differentiating Names and Forms goes to Its own Self, after having abandoned the ' living individualised form called ' Mind '.—From all this it follows that it is *Deep sleep* that is meant by the term ' ultimate stage of sleep.'—That stage of sleep during which one sees dreams, is ' Dream-cognition ' which is accompanied by pleasure and pain, and as such is the effect of Merit and Demerit ; it is well-known that Merit and Demerit are productive of Pleasure and Pain ; as for merit and demerit again, they can be productive of such effects as Pleasure and Pain and their cognition only through the momentum imparted by Ignorance and Desire, never otherwise ; hence, Dream-cognition is always combined with such causes of Birth and Rebirth as Ignorance ; Desire and *Kārmic Residua* ; so that in this condition, the Self cannot be *gone to his own*. That this is so is clear from such Vedic texts as—' Not followed by Merit, not followed by Demerit.' (*Bṛhadā. Upa.* IV. iii. 22.). ' Then he has crossed beyond all sorrows of the

heart.' (Bṛhadā. Upa. IV. iii. 22.). ' This is absolute freedom, it is Supreme Bliss ' (Bṛhadā. Upa. IV. iii. 21.) and so forth.

What thus the Father said was that ' I am going to show that it is only Deep Sleep the Supreme Deity rests in its own Divine Form, entirely freed from the character of the 'Living Individualised Self'; which is what is meant by the assertion ' *learn from me—while* I am expounding it—*my dear, the ultimate stage of Sleep* ',—please grasp it carefully and clearly.

It is now going to be explained when the ' ultimate stage of sleep ' is reached. *When*,—at which time—this name is applied to the man who is going to sleep,—the well-known—name—that ' *he is sleeping* ';—this name is indirect, figurative ;—so that the meaning is—' when the Man is said to be *sleeping*—at that time *does he become imbued with Being*,—i. e. imbued, united, merged in, the Supreme Deity spoken of as ' Being ' ; abandoning the form of the ' Living Self ' due to his entering into the Mind and becoming connected with the Mind and other organs,—he *goes to his own*, retires to his own form of ' Being ', which is really true ; and it is for this reason that *people say ' He sleeps (Svapiti), because he is gone to his own*, i. e. to his own Self. The sense is that the said *going to his own* is indicated by the well-known nature and name (of *sleep*).

Question :—" How is this *merging into one's own* known to ordinary men (who are not expected to have the experience) ? "

They say that they infer it from the fact of Sleep being due to fatigue incurred during the waking state. What happens is that during the waking state, man becomes fatigued through experiencing exertions involved in the pleasures and pains brought about by Merit and Demerit,—

the organs also, becoming tired by numerous functionings, retire from further functioning ; this is what has been thus declared in Vedic texts ' Speech is tired, Eye is tired ' etc., etc., (Bṛhadā. Upa. 1. v. 21.) and again, ' Speech ' is held up, Eye is held up, Mind is held up ', (*Bṛhadā. Upa.* II. i. 17.) which shows that the organs are all swallowed up by the Life-breath ;—it is Life-breath alone which is not tired and lies awake in the nest of the body ; it is in this state that the ' Living Self ', for the removal of fatigue, retired into *its own* self, in the form of the Deity ; inasmuch as no removal of fatigue would be possible apart from this *resting within his own*,—it is only right that people should entertain the idea that ' *he is gone to his own* '. In the ordinary world, it is seen that when people suffering from fever and other diseases are cured of them, they regain their own and rest ; similar is the case here also ; hence, what has been said is quite right ; this has also been made clear by such texts as ' just as, the Kite or the Heron having flown and becoming tired etc., etc.,' (Bṛhadā. Upa. IV. iii. 19.)—(1)

TEXT—' **Just as, a bird tied to a string, having flown in several directions and finding no resting place elsewhere, settles down at the place to which it is fastened,—so also the Mind, my dear, flying in several directions and finding no resting place elsewhere, settles down at the Life-breath ; because, my boy, the Mind is fastened to the Life-breath.'—(2)**

BHĀṢYA—The following example illustrates what has been said above. *Just as, a bird, tied to a string*—in the hands of the Bird-killer,—*having flown in several directions*, with a view to extricate himself from the bondage, having flown in all directions,—*and finding no resting place*—support for rest—elsewhere—apart from the place to which

it is fastened,—*settles down at the place to which it is fastened*;—in the same manner, as has been seen in this example cited, *the Mind*,—which has been the subject-matter of our conversation, which has been found to have sixteen parts developed by food; the term '*Mind*' stands for the 'Living Self' entering and residing in the Mind and characterised by it,—just as, when it is said that 'the Raised platform shouts', the term 'Raised platform' stands for the *man* on the platform;—now, this 'Living Self' along with its limiting adjunct called 'Mind',—having flown in several directions, in the shape of pleasure and pain and other experiences during the waking state and during dreams led thither by his ignorance, desires and *Kārmic Residua*,—i. e. having experienced all these,—*and not finding any resting place*,—shelter for resting—*elsewhere*—apart from his own Self called 'Being',—*settles down at the Life-breath*;—the term '*Prāṇa*', 'Life-breath', here stands for the Supreme Deity named 'Being' as characterised (circumscribed) by the aggregate of all causes and effects,—as is indicated by such Vedic texts as—'the Life-breath of life-breath, (*Bṛhadā. Upa.* IV. iv. 18.) 'Having Life-breath for his body, in the form of Light etc' Hence, it is this 'Life-breath', the Deity named 'Life-breath', at which he settles down.—'*Because, my dear, Mind is fastened to the Life-breath*';—'Mind' here standing for that Mind in which the said Deity is resting,—that is, the 'Living Self' characterised by the said '*Mind*'.—(2)

TEXT—'**Learn from me, my dear, what Hunger and Thirst are. When such and such a Man desires to eat, Water is carrying away what has been eaten by him (before). Hence, just as, they speak of the *cow-carrier*, *the horse-carrier and* the *man-carrier*, so they speak of water as the *food-carrier*. Thus, my dear, know this to**

be the sprout shot up ; and it could not be without a root.—(3)

BHĀṢYA—The father has so far shown to the son that the root of the universe lies in the real form of the ' Living Self ',—through the well-known name ' *Svapiti* ' (sleep) ; and now he is going to show by tracing the series of causes and effects, from *Food* onwards that the same Being is the root of the Universe.

' *Hunger and Thirst* ' ;—hunger is ' desire for eating ' ; the changes due to the desiderative affix being dropped ;—*thirst* is ' desire for drinking'; the two together are '*Hunger and Thirst* ' ; of these two, learn the exact nature, from me. It is as follows :—*When*,—at what time—such *and such*—naming the man,—*man desires to eat* ;—

Question :—" Why is the man so called (as desiring to eat) ?"

Answer :—Whatever solid food *had been eaten by him*,—all that the water he *has drunk is carrying away*,—i. e. it liquified the solid food turning it into juices and then it is that the food eaten becomes digested ; this is what really happens to him ; and when he is said to be ' desirous of eating ', this appellation is applied to him only figuratively. It is a well-known fact, all animals become hungry only when the food they had eaten has become digested.

Thus, then, inasmuch as water *carries* the food that has been eaten, it comes to be known as ' *food-carrier* ' ; and in support of this usage there are the following examples—(1) the cowherd is called the ' cow-carrier ' because he carries—leads along—the cows ; (2) the groom is called the ' horse—carrier ', because he carries—leads—the horses ;—(3) the king or the army-commander is called ' man-carrier ', because he carries—leads—the men. It is thus that people, in ordinary usage, come to call Water

' food-carrier ', ' *ashanāya* ', dropping the final *Visarga* ' *ḥ* ' (which is called for by the necessity of making the word Feminine Plural, as qualifying '*āpaḥ*'). Such being the case, this body is nourished by the food which is carried along, in the shape of juices, by Water,—is like the sprout that has shot out of the seed of the fig tree; therefore, my dear, *know this*—product called ' Body ' to be a sprout shot out like the sprout of the fig and other trees.

Question :—" What is there to be known in this ? ".

Answer :—Listen ; the Body, being a product like the *sprout, cannot be without a root.*

Having been told this—*Shvētakētu* said (as follows). —(3)

TEXT—' **Where could its root be apart from food ? So, my boy, from food as the sprout, infer water as the root ; from water as the sprout, infer fire as the root ; from fire as the sprout, infer the Being as the root. All these creatures, my dear, have their root in Being, reside in Being and rest in Being.—(4)**

BHĀṢYA—Shvētakētu said—' If the body has a root, like the sprout of the fig and other trees, and where could the root of the Body be ? '—Being thus asked, the father said—' Where could its root be, apart from food ?, that is to say, food is the root of the body.—" In what way ? "—when food is eaten, it is liquified by water,—it is cooked by the stomachic fire, and then becomes changed into juices, from the juices, proceeds Blood, from Blood, Flesh—from Flesh, Fat—from Fat, Bones—from Bones, Marrow, —from Marrow, Semen ;—similarly when Food eaten by the woman, becomes modified, in the same way, into blood (ovular) ;—it is by these two—semen and ovular blood come together,—which are the products of food, and which are fostered and nourished by the food eaten day by day,—

that the body becomes developed, and built up just as the wall is built up day by day by lumps of clay laid on—and thus does this sprout of the body become accomplished out of food as its root.

As regards the Food which has been pointed out as the sprout of the Body, that food also, like the body, is liable to production and destruction, and as such, it also is a sprout that has shot out of a root;—with this idea in his mind, he says—'Just as the sprout of the body has its root in food, *so, my dear, from the food as sprout*—which is a product, effect,—*infer*—understand—*water* as the root of the sprout in the shape of Food;—water also is liable to production and destruction, and hence, it also is a sprout, *hence, from water as sprout*—a product,—my dear, infer as its Cause, Root, Fire;—inasmuch as Fire also is liable to production and destruction, that also is a sprout; hence, from *fire as the sprout*,—the product—my dear, infer its root in *Being*, which is one only, without a second, and really and absolutely Real; all the Universe is a mere modification of words, a mere name,—superimposed by Nescience, upon the said Being,—in the same manner as the Serpent and other imaginary things are superimposed upon the Rope; hence, this Being is the root of the Universe. Hence, my dear, *all the creatures*—in the shape of animate and inanimate things—have *their root*—cause —*in Being*. It is not only that they have their root in Being,—even now, during the time of their existence, *they reside in Being*—subsisting in Being itself; as for example, without subsisting in clay, the jar has no existence or continuance; hence, as Being is the root of all creatures, —like the clay of jar etc.—*These creatures reside in Being*; and at the end *they rest in Being*,—that is, they have their rest, they become merged,—and have their end, in the same said Being.—(4)

TEXT—'**Now, when such and such a man desires to drink, fire is carrying away what has been drunk by him (before). Hence, just as they speak of the** *cow-carrier*, **the** *horse-carrier* **and the** *man-carrier*, **so they speak of the fire** *as water-carrier*. **Thus, my dear, know this to be the sprout shot up ; it could not be without a root.'—(5)**

BHĀṢYA—Proceeding to show that through water as sprout, Being is the root here also, he says—'*When*,—at which time, such and such a man—naming him—*desires to drink*—that is, becomes a man *desirous of drinking* ; like ' desires to eat ', the phrase ' desires to drink ' also is only a figurative name for the Man. When food eaten has been liquified, water carries it away ; when they thus set the food-sprout, Body, it would, through excess of water, make the body benumbed, if the water died,—become dried up—by fire ; when the water is being dried up, and the water is becoming developed into the Body, there arises desire to drink, in the man, and then it is said that ' the man desires to drink '. And when fire is drying up the water that has been drunk, it carries and modifies this water into Blood and Life-breath.—*Just as they speak of the cow-carrier*, etc., etc.,—as before ;—*so they speak of Fire as the water-carrier*,—'*Udanya*', water-carrier, being that which carries (*nayati*) water (*udakam*) ; this form of the word being a Vedic anomaly,—as above. Thus of water also, *this sprout* is the same, that is, called ' *Body* ', and nothing else.—The rest is all as before.—(5)

TEXT—'**Where could its root be, apart from Water? —so, my boy, from Water as sprout, infer Fire as the root ; from Fire as Sprout, infer Being as the root. All these creatures, my dear, have their root in Being, reside in Being and rest in Being.—And now, how each of these three deities, on reaching ;man, becomes**

triplicated has been explained to you before. When, my dear, the man is departing, his Speech merges into the Mind, Mind merges into Life-breath, Life-breath into Fire, and Fire into the Supreme Deity.—(6)

BHĀṢYA—From the force of circumstances it follows that of Fire also, this, that is called 'Body,' is the Sprout. Hence, from Water as sprout, in the form of the Body, is inferred the root of that Water ; and from Water as the Sprout is inferred Fire as its root ;—from Fire as Sprout is inferred Being as its root ;—as before.

Thus, then, of the Body—Sprout which consists of Fire, Water and Food,—which is a mere modification of words, infer the root—through the series beginning with food—consists in Being, which is absolutely real, free from fear and danger and trouble.—Having explained all this to his son, by means of the well-known phrases 'desirous of eating' and 'desirous of drinking', he points out that whatever else has got to be explained in this connection,—with regard to the fact of Fire, Water and Food, as used up by man, making up the Body-Sprout, which is an aggregate of causes and effects, without intermixing,—all this should be taken as already explained. Hence, he refers to what has been said before :—And now, how etc., etc.,—in what manner,—*each of these three* divinities,—Fire, Water and Food, —*on reaching Man, becomes triplicated, has been explained to you before* ;—under the text 'Food, eaten, is made threefold' (*Chāndo. Upa.* VI. v. 1.). In that connection it has been asserted that of the food etc. that are eaten, the middling substances go to develop the Body made up of seven substances,—' *It becomes Flesh, it* becomes Blood, it becomes Marrow and it becomes Bone ;—while the subtlest substances go to develop Mind, Life-breath, Speech and the aggregate of the internal organs of the Body :

'It becomes Mind, it becomes Life-breath, it becomes Speech'.

When the Body becomes torn up, the said aggregate of Life-breath and Organs, occupied by the 'Living Self', slips off from the previous body and enters a fresh body, in a separate order of sequence;—this is what the text next describes—'*When, my dear, the Man is departing*,—dying,—*his Speech merges into the Mind*,—it becomes summated in the Mind,—and his relatives say 'He speaks not'; the functioning of Speech is always preceded by the Mind; as declared in the Vedic text—'What one thinks of in the Mind, that he speaks by speech'. When speech has become merged into the Mind, then the Mind remains functioning by itself alone;—when the Mind also becomes summated, then *the Mind merges into the Life-breath*;—as during Deep Sleep; at this time, the relatives by his side say 'He is not thinking (not conscious)'. At this time, the Life-breath, moving in upward exhalation, withdraws into itself all the external organs as described under the *Saṃvarga—Vidyā*, brings about the throwing about of hands and legs, and cutting into the vital parts of the body, becomes merged,—in the same order in which it had gone forth,—into Fire; when the relatives say 'He moves not', and being in doubt as to whether he is alive or not, they touch the body, and if they find the body warm, they say 'the body is still warm,' 'he is alive'. Lastly, when the Fire also as indicated by the warmth, becomes withdrawn, then this Fire becomes merged into the Supreme Divinity.

When, in this way, the Mind has become summated and merged into its source, the 'Living Self' resident therein also becomes withdrawn, as during deep sleep, on account of the merging of his accessories (Mind and the rest); and if this withdrawing is preceded by the realisation of Truth, he becomes merged in Being itself; and does not enter

into another body, in the way in which the man in deep sleep returns (to physical consciousness, after the cessation of the sleep). For instance, in the ordinary world, a man living in a place full of dangers, on reaching a place of safety, never returns to the former place. A 'Living Self ' other than this one, who has not realised his Self, rises again from his source (Being),—like a man awaking after deep sleep.—after death, and again enters into the meshes of the Body.—(6)

TEXT—**'Now, that which is this Subtle Essence,—in that has all this its Self ; that is the Self ; that is the Truth ; that thou art, O '*Shvētakētu*'.—'Revered Sir, please explain this to me again'.—'Be it so, my boy',—he said.—(7)**

BHĀṢYA—That which has been spoken of above as named 'Being'—which is the *subtlest essence*,—the point of ultimate subtlety,—source of the Universe'—*in that has all this its Self* :—' that which has this Being for its Self' is *Sadātmā*', and the abstract form of this is '*aitadātmya*'. That is, it is through this Self known as 'Being' that all this Universe is imbued with Self ; and there is no other Self for this which passes through births and deaths ; as has been declared in such other Vedic texts as—'other than this, there is no *Seer*, other than this, there is no Heaven' (*Bṛhadā. Upa.* III. viii. 11.)—that through which all this Universe becomes imbued with Self is its origin, called 'Being', which is True and Absolutely Real. Hence, it is this that is the Self of the Universe, its counter-form, its very essence, its very Soul. The term ' Self ' (*Ātman*), without any qualifying prefix has its denotation restricted by convention to the *Self in Evolution*, (Jīvātmā), like the term ' cow ' and the like ; *hence, thou art that Being, O Shvētakētu*'.—Having been thus taught, the son said—

'*Revered Sir, please explain to me again*; I still have doubts with regard to what you have told me in regard to all creatures, during deep sleep, becoming merged in Being; if that is so, then, having become so merged, that they do not know that they had been so merged in Being, seems to me doubtful. Hence, please explain this to me further, by means of illustrations.'—Being thus addressed, the father said—'Be it so, my dear'.—(7)

End of Section (8) of Discourse VI.

SECTION (9)

TEXT—'**Just as, my dear, the bees make honey, by collecting the juices of many distant trees, and then reducing them to one unit in the form of one juice.'—(1)**

BHĀṢYA—You ask—how is it that people being merged into Being day after day do not know that they have become merged into Being?—Listen to an illustration:—'Just as, in the ordinary world, O my dear, 'makers of honey'—*Bees make Honey*—prepare it, being entirely absorbed in the work;—how?—*by collecting the juices of many distant trees*—trees in varying conditions and in various places and *then reducing them to one unit—in the form of one juice, Honey*—i. e. they reduce the various juices to the state of the Honey.'—(1)

TEXT—'**And there, as those juices have no discrimination, such as** *I am the juice of this tree*; *I am the juice of that tree*; **in the same manner, my dear, all these creatures having merged into Being, do not know that** *we are merging into Being*'.—**(2)**

BHĀṢYA—When those juices have been reduced to unity in the form of *Honey*, then, in the honey, *they have no* discrimination,—how?—*that I am the juice of this*—

mango or jack-fruit tree ;—in the way that there is in the world, when several sentient persons collect together in an assembly, they have the discrimination that *I am the son of this man, I am the grandson of that man,*—and having got at this discrimination, they do not become mixed up. In the case of Honey, however, there is no such discrimination ; though the juices have been collected from several trees, and have taste variously as sweet, acid, bitter, pungent and so forth,—and they have been collected in one—the form of *Honey*, they are no longer able to be discriminated as sweet or bitter etc. This is the sense of the illustration.—Just as, in the case of the illustration cited, *so, my dear, all these creatures being merged*—day after day—*into Being,*—during Deep Sleep, at death and at Cosmic Dissolution,—*do not know,*—would not know,—that *we are becoming*—or become—*merged into Being.*—(2)

TEXT—' **Whatever these creatures are here—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gadfly, or a mosquito,—that they become again.'—(3)**

BHĀṢYA—Because, without knowing that they are Being,—they merge into Being,—therefore, in whatever,—animal—species—such as, the tiger and the like,—they have been born in, in this world,—each of them knowing himself as a tiger or a lion, so forth,—they become impressed with the tendencies of past cognitions and actions, and after having merged into Being (at death), they are born again in that same condition with the same tendencies ; and returning from Being, they become a *tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gadfly, or a mosquito, —whatever they are*—i. e. were in this world previously,—that same *they become again,*—on return (re-birth) ; even though the two consecutive births of an evolving

creature be separated by an interval of millions of time—cycles, the tendencies imprinted upon it during the preceding life do not cease to exist (and affect his later birth); as has been declared in another—Vedic Text—'Births are in accordance with knowledge.'—(3)

TEXT—**'Now, that which is this Subtle Essence,—in That has all this its Self; That is the Self; That is the True; That thou art; O *Shvētakētu*'—'Revered Sir, please explain this to me, again.'—'Be it so, my boy', he said.'—(4)**

BHĀṢYA—That Being wherein having entered, creatures are born again,—and wherein having entered in its subtle form of the self, those creatures do not return who are firm in their conviction regarding the Self,—*that is the Subtle Essence* etc., etc.,—as already explained above.

" In ordinary life, when a man rising from sleep, in his house, has gone to another village, he is conscious of his come away from his home; in the same way, why is it that the creatures who have been born after having merged in Being, are not conscious of having come from Being? Please explain this to me again".

Being thus addressed, the father said—'Be it so, my boy.'—(4)

End of Section (9) of Discourse VI.

SECTION (10)

TEXT—**'These rivers, my dear, flow along,—the Eastern ones to the East, and the Western ones to the West; they go from sea to sea, and they become the sea. And just as these rivers, while there, do not know *I am this river or that.*'—(1)**

BHĀṢYA—'Just listen to an illustration; my dear, these rivers—the *Gangā* and the rest,—*the Eastern ones*

flowing towards the East and *the Western ones—the Sindhu and the rest flowing to*—towards the West; and these become drawn up from the sea by clouds and fall down again in the form of rain, into the Gangā and other rivers and flow into the sea again ; and *they become the sea* ; now these rivers, having become unified in the ocean, do not know that *I am this river Gangā*,—or *I am that river—Yamunā*,—or I am the *Mahī* ;—in the same manner.'—(1)

[The Mahī is a river in Central India, 22·20 N, 73·5 E which falls into the Gulf of Cambay.]

TEXT—**'In the same manner, all these creatures, having come from Being, know not they come from Being ; and whatever these creatures are here,—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gadfly, or a mosquito,—that they become again.'—(2)**

Now, that which is the Subtle Essence,—in that has all this its Self ;—That is the Self ; That is the True ; That thou art, *O, Shvētakētu*'.—'Revered Sir, please explain this to me again'.—'Be it so, my boy',—he said.—(3)

BHĀṢYA—'*In the same manner, my dear, all these creatures*—who did not know that they had become merged in Being,—*do not know that* it is from Being that they are coming,—or have come again. And in this world, whatever they were in the past,—a tiger etc., etc.,—as before. In the ordinary world, it is seen that in water, there appear many such manifestations as ripples, waves, foam, bubbles and the like,—and they revert again to the same form of water, and are destroyed ; as for living beings however, though they are, daily, becoming merged in their cause,—during deep sleep and at death and at Cosmic Dissolution,—they are not destroyed (they continue to exist in other

forms').—'Explain this to me again, Revered Sir, by further illustrations.'—'Be it so, my boy,'—said the father.—(2-3)

End of Section (10) of Discourse VI.

SECTION (11)

TEXT—"**Of this large tree, my child, if one were to strike at the root, it would exude juice, while still living; if one were to strike it in the middle, it would exude juice, while still living; and if one were to strike it at the top, it would exude juice, while still living. This tree, pervaded by the 'Living Self', stands firm, drinking and rejoicing.'—(1)**

BHĀṢYA—'Listen to the illustration, *my child,—of this large tree with many large branches,*—'this' being indicated towards a tree standing before them,—*if some one were to strike at the root*—with an axe or some such weapon, striking at it once only—the tree would not dry up, it would continue to live,—and merely its juice would flow (out of the cut). Similarly, *if one were to strike it at the middle, it would exude juice and be still living; and if one were to strike it at the top, it would exude juice while still living.* This tree is, at this moment, *pervaded,*—endowed—by *the 'Living self', and it stands firm, drinking*—absorbing through its roots large quantities of water and other juices out of the Earth *and rejoicing,*—being happy.'—(1)

TEXT—'**If the *Living self* leaves one of its branches, that branch withers, if it leaves the second branch, that withers, if it leaves the third, that withers; if it leaves the whole, the whole withers.—(2)**

BHĀṢYA—'Of this tree, *if the 'Living Self' leaves one branch,* which is either diseased or has been struck at,—i. e. withdraws from it that position of Itself which ensouled that branch,—*then that branch withers*; the Living Self

enters a living thing in the course of the aggregate of Speech, Mind, Life-breath, and Organs; hence, on the withdrawal of the Self, all this aggregate becomes withdrawn. What happens is that when the 'Living Self' endowed with Life-breath eats or drinks, what is eaten and drunk becomes turned into juices which nourish the tree of which the body is alive: and the same juices serve as indicative of the presence of the Living Self. It is through what is eaten and drunk that the 'Living Self' stays in the body, and the character of what is eaten and drunk is always in keeping with the *Kārmic Residua* of the 'Living Self'. So that, when the time has arrived for the function of that *Kārmic Residua* of his which is the cause of his being *maimed by a limb*, then *the Living Self leaves one branch*,—i.e. it withdraws itself from that one branch; and then that branch withers. It is by reason of the presence of the 'Living Self', that the juices, thrown up by the *Kārmic Residua*, cease to exist there, on the withdrawal of the 'Living Self'; and when the juices have ceased to come up, the Branch withers.—Similarly, when the 'Living Self' leaves the whole tree, then the whole tree withers.—That the tree is ensouled by the 'Living Self' has been indicated by the phenomena of the *flowing of juices* and *withering* of—as shown by the illustration also vouched for the Vedic text; which means that immovable (apparently inanimate) objects (like the tree) are endowed with sentience; and this also shows that there is no truth in the *Bauddha* and *Vaiśeṣika* view that 'immovable objects are *insentient*.'—(2)

TEXT—'**Understand this to be similar, my dear,'—he said—'Bereft of the *Living Self*, this perishes; the *Living Self* never perishes.**

That which is the subtlest Essence,—in That has all this its Self; That is the True; That thou art, O,

Shvētakētu.'—'**Explain this to me again, Revered Sir,**'—'**So be it, my boy.**'—**he said.—(3)**

BHĀṢYA—As has been shown in the above example of the tree that, so long as the tree is imbued with the 'Living Self,' it does not dry up and continues to be nourished by the drinking in of juices and thus said to be 'alive'; and when it becomes bereft of that Self, it is said to 'die'. '*Understand this to be similar*,'—he said.—'When this body *is bereft of the Living Self*,—separated from the Self,—*it perishes* ; *the Living Self never perishes* ; because it is found that in a case where the man has gone to sleep leaving the work in hand unfinished, on waking from sleep, he remembers his unfinished work and finishes it. Further, in the case of creatures just born, they are found to evince desire for milk from the mother's breasts, fears and such other feelings ; and from this it is inferred that they remember the experience, in their previous births, of drinking milk from the mother's breasts, and also unpleasant experiences.—Also, because the *Agnihotra* and other Vedic Rites serve useful purposes, therefore the Living Self cannot die.

That which is the Subtlest Essence etc., etc., as before.

"How this extremely gross Universe consisting of the Earth and other things, with its diverse names and forms, is produced out of Being which is extremely subtle, is of the essence of pure Being, devoid of all name and form—*please explain* this to me again, Revered Sir."

The father said—'*Be it so, my boy.*'—(3)

End of Section (11) of Discourse VI.

SECTION (12)

TEXT—'**Fetch a fruit of that Banyan-tree.**'—'**Here it is, Sir.**'—'**Break it.**—'**It is broken, Sir.**'—'**What dost**

thou see there ? '—' These are very small seeds, Sir.'—' Break one of these, my dear.'—' It is broken, Sir '—' What dost thou see there ? '—' Nothing, Sir.'—(1)

BHĀṢYA—' If you wish to have direct evidence of this, then *fetch a fruit of this large—Banyan-tree.*'—Thus told he did so, and said ' *Here it is, sir* ; I have fetched the fruit.'—When he had shown the fruit, the father said to him ' *Break it.*'—The other said—' *It is broken.* '—The father said to him—' *What dost thou see here* ? '—the son said—'*These very small seeds*, I see, Sir.'—' Of those seeds, *my dear boy, break one.*'—Thus told, he said—' *It is broken, Sir*,'—' If the seed has been broken, what dost thou see in that broken seed ? '—He answered—' I see nothing, sir.'—(1)

TEXT—**He said to him—' My child, the Subtle Essence which thou dost not perceive,—it is from that Subtle Essence that this large Banyan-tree grows up ;—Have faith: my son.'—(2)**

BHAṢYA—He said to his son—' On breaking the Banyan-seed, *that Subtle Essence*—of the Banyan—seed—*which thou dost not perceive—see*,—and yet, my boy, *it is from Subtle Essence of the seed*,—which is not visible,—*that the large Banyan-tree*, fully equipped with thick branches, trunk, fruits, and leaves—*grows up*—as the product—*or it is produced and rises up*,—the ' *ut* ' being understood before the term ' *tiṣṭhati.* '—Have faith my son, when I say that it is from this Subtle Essence of Being that there grows Universe with its names and forms, grows up as the product. Though when a certain fact has been established by reasoning and scriptural authority, it is always understood to be so (and true),—yet, in the case of extremely subtle things, a man who has his mind taken up by external things, and follows the natural bent of his activities, could find it difficult to understand if he were not imbued

with a large degree of faith ; hence, the father said—'*Have faith* ;' when there is faith, the mind becomes concentrated on the subject desired to understand, and then the due understanding follows. That this is so is clear from such Vedic texts as ' I had my mind elsewhere.'—(2)

TEXT—**'That which is this Subtle Essence,—in that has all this its Self ; That is True ; That is the Self ; That thou art, O, Shvētakētu'.—' Revered Sir, please explain this to me again.'—' Be it so, my boy', —he said.—(3)**

BHĀṢYA—*That which etc., etc.*, this has been already explained. " If that Being is the root of the Universe, then why is it not perceived ?—*Please explain this to me again*, Revered Sir,—by means of illustrations '.—' *Be it so, my boy.*'—said the father.—(3)

End of Section (12) of Discourse VI.

SECTION (13)

TEXT—**' Having put this salt into water, come to me in the morning '.—He did so.—(The father) said to him—' Bring the salt, my son, which you put into the water at night '.—Having looked for it, he found it not ; as it had melted away.—(1)**

BHĀṢYA—'Even a thing that exists may not be directly perceived, and yet it may be known in another way ; listen to an example of this, if you wish to have direct evidence of this fact, then, *having put this salt—lump —in water*,—in a jar or some other vessel,—*come to me*— tomorrow *in the morning*.'—The boy, with a view to see for himself for what father had taught him, did as he was told. —The next day, *the Father said to him*—in the morning— ' The salt that, *at night, you put under water*,—that, my boy, please *bring*.'—Being told thus, with a view to bring the

salt, *having looked for it*,—in the water,—*he found it not*,—he did not perceive the salt; because, even though it was *there it had melted away*—and merged into the water.—(1)

TEXT—**'My boy, taste it from the pot; how is it?'' —'It is salt.'—'Taste it from the middle; how is it ?'—'It is salt.'—'Taste it from the bottom; how is it ?'—'It is salt.'—'Throw it away and come to me.'—He did so; (saying) 'It remains for ever'—The Father said to him—'Here also, forsooth, thou dost not perceive the Being, while there it is indeed.'—(2)**

BHĀṢYA—'Though you do not perceive the melted salt with the eye, nor feel the lump by your tactile organ, yet it exists in the water all the same and is perceived by other means,'—in order to convince of the truth of this, he said to him—'My boy, take some water from the top surface and *taste it*.'—Having said this and having found that the son had done as he was asked, he asked him—'*How is it* ?'—the other replied—'*It is salt*—in taste.'—Similarly, '*Take some water from the middle and taste it* ;—*how is it* ?'—'*It is salt.* '—So take some water from the bottom—'end' and taste it.—*How is it* ?—'It is salt,'—'If that is so, then *throw it away*,—leave it,—and having washed your mouth, —*come to me*.'—*He did so* ; that is, having thrown away the salt, he went to his father;—saying these words—'Exactly the same salt that I had put into the water at night, *remains for ever*,—i.e. it exists quite in the right manner.'—When he had said this, the Father said to him—'This salt had been perceived by you, in the first instance, with the visual and tactile organs,—and when it melted in water, though it was not perceived by those two organs, yet it exists there, as shown by the fact that it is perceived by the gestatory organ (the tongue) ;—in the same manner, it happens in regard to the body which is of the nature of

a sprout, a product of fire, water, food and other things.' —The particles '*Vāva*' and '*Kila*' are meant to indicate the remembrance of the teachings of ancient teachers.—'*Here also forsooth, thou dost not perceive the Being*,—which is the cause of the sprout made up of fire, water, food and other things,—*while it is there indeed*,—like the subtle essence of the Banyan-Seed,—though thou perceivest it not by the sense-organs. As in this water, though the salt was not perceived by the visual and tactile organs, yet it was there as you perceived it by the gestatory organ,—in the same manner, though the *Being* exists in this world, as its very root, and thou canst apprehend it by other means,—like the subtle essence of the salt,' this is the final upshot of what he said.—(2)

TEXT—'**That which is this Subtle Essence,—in that has all this its Self ; That is the True ; That is the Self ; That thou art, O, Shvētakētu**'.—'**Revered Sir, please explain this to me again.**'—'**Be it so, my boy,**' —**he said.—(3)**

BHĀṢYA—That which etc., etc.—just as before.

'If this Being, the root of the Universe,—though imperceptible through the sense-organs,—is yet capable of being apprehended by other means,—just like the subtle essence of the salt,—and the apprehension of this Being would fulfil my whole purpose in life, and the non-apprehension of it would make me disappointed in my aim,—then, please explain to me again, what is the means by which that Being could be apprehended ; please explain this by means of illustration '—said the son.

'Be it so, my boy,'—said the Father.—(3)

End of Section (13) of Discourse VI.

SECTION (14)

TEXT—**'Just as, my dear, some one, having brought a man from the *Gandhāra regions* with his eyes bound up, might leave him in a desolate place,—and that man would shout towards the East, or towards the North, or towards the South, or towards the West.'—'I have been brought here with my eyes bound up and left here with my eyes bound up.'—(1)**

BHĀṢYA—'Just as, in the ordinary world, *my dear, having brought a man*,—any one—*from the Gandhāra Regions*, with *his eyes bound up*,—a robber—*might leave him* —with his eyes bound up and his hands tied,—in a forest, or in still *more desolated place*,—that man, having lost all sense of direction, *would shout*—cry—*towards the East*—i.e. with his face turned towards the East,—or *towards the North, or towards the South, or towards the West*,—(saying) —' With eyes bound up I have been brought by robbers from the Gandhāra regions, and I have been left here with my eyes bound up.'—(1)

TEXT—**'And as some one might remove his bandage and tell him—*the Gandhāra regions lie towards this direction, go in this direction*,—whereupon, asking his way from village to village, and becoming informed and capable of judging by himself, he would reach the Gandhāra regions ;—in the same manner, in this world, that person knows who has a teacher ; and for him, the delay is only so long as I am not liberated and become merged.'—(2)**

BHĀṢYA—While he is thus shouting, *some one*, with a merciful temperament, *might remove his bandage*—covering over the eyes,—*and tell him that the Gandhāra regions lie towards this*—the Northerly—*direction, go in this direction*, —that man, being freed by the sympathetic person from his

bandage,—*asking his way from village to village, becoming informed*,—by advices offered,—and *capable of judging by himself*—capable of finding the way to villages as pointed out by others,—*would reach the Gandhāra regions* ; such a man alone would reach the place, and not one who is either foolish or desirous of seeing various countries.—Just as in the illustration as described, the man was brought from his country in the Gandhāra regions, by robbers, with his eyes bound up,—and lacking discriminating and confound in regard to the directions, beset with hunger, thirst, and other privations,—was brought into a forest infested with tigers, robbers and other dangers,—in sore trouble, crying,—remains there, eager to be liberated ;—then he is liberated by some sympathetic person, and ultimately somehow reaches his own *Gandhāra* country, became happy and contented.—In the same manner, the man is carried away from Being, the Self of the Universe,- by robbers in the shape of merit, demerit and other tendencies,—and made to enter the forest of this Body made up of Fire, Water, Food and other ingredients, and containing wind, bile, phlegm, blood, fat, flesh, bone, marrow, semen, worms urine and fæces, and beset with several pains of opposites, like heat and cold,—with his eyes bound up with the bandage of delusion, caught in the noose of longing for wife, son, friends, cattle, relative and such other perceptible and imperceptible things, enmeshed in the meshes of hundreds and thousands of such evils and austerities and crying—as 'I am the son of such and such a person,' 'these are my relatives,' 'I am happy,' 'I am unhappy,' 'I am deluded, 'I am wise,' 'I am righteous,' 'I have many relatives," ' my son is born, is dead, is sinful', 'my property has been lost', ' Ah ! I am damned', 'How shall I live?" 'What is to be my fate?' 'What is to be my refuge?'—Then, by the influence of some good fortune due to the excess of

merit, he gets a teacher, who is extremely sympathetic, and knows the *Being*, the *Brahman*, the *Self*,—and who is himself liberated from all bondage and rests firmly upon Brahman,—and this Brahman-knowing teacher, through pity, shows him the way to perceive the defects in worldly objects—whereupon he loses all attachment to these worldly objects,—and on being told that 'thou art not one who passes through the cycle of births and deaths, thou art not the son, or any relation of such and such a person, etc.,—in fact, thou art pure *Being, that which Thou Art,*' —and thus he becomes liberated from the bondage of Ignorance,—like the man from *Gandhāra*,—reaches his own True Self, Being, and becomes happy and for ever contented.'

It is all this which the Father meant by saying—'That *person knows who has a teacher.*'

For him,—for the man who has been liberated from the bondage of Ignorance,—*the delay*—*the* postponement—in merging into his real Self, *Being*—*is only so long*;—how long is the delay?—*so long as I am liberated*—i.e. he becomes liberated. The first person in the word '*Vimokṣyē*' is to be taken in the sense of the third person, as such is the force of the sense;—i.e. the delay is only so long as that *Kārmic Residue* is not exhausted, by experience, by virtue of which his Body has been brought about,—and so long as, as the consequence of this, that Body does not fall off;—and then *there do I become merged also*—i.e. he becomes merged—here also the first person is to be taken in the sense of the third person; there is no interval of time between the falling off of the body and the merging; hence, the word '*atha*' cannot be taken as expresssing *sequence.*

Objection:—"*The falling off of the Body* and the *merging into Being do not*, as a matter of fact, follow

immediately after the attaining of the knowledge of Being,—on account of there still remaining the remnants of the same *Kārmic* Residua (which have become operative and as such have to be expiated during the present life):—now in the same way even those *Kārmic* Residua which have not yet become operative towards bringing about their results, coming on as stored through other births previous to the attainment of the said knowledge of Being ; and certainly for the experiencing of the results of these also, another body has to be produced for the man,—even after the falling off of the present body ;—then again even after the said knowledge has come about, the man continues to perform many acts—some enjoined, some forbidden,—and for the experiencing of the results of these fresh actions also, there has to be another body ;—then further fresh acts,—and further consequent bodies ;—so that the attaining of knowledge becomes practically futile, inasmuch as actions must produce effects (and these must be experienced in a body).—If it be held that for the man who has attained true knowledge all *Kārmic* Residua disappear,—then liberation should appear simultaneously with the attainment of knowledge, and knowledge being the direct cause of *mergence into Being*,—so that the body should fall off immediately. The result of this would be that the man would have had no time to approach a teacher, and this would be incompatible with the declaration that ' he alone knows who has got a teacher '; and also (obviously) the possibility of there being no liberation resulting from knowledge ;—or there would be an element of uncertainty regarding the result of knowledge ; and would come to resemble the means of reaching one place from another (which may or may not lead to the desired result)."

Answer:—Not so ; it is possible to make a distinction between such *Kārmic* Residua as has already become operative in bringing about its results and such another as has not become so operative. It has been argued that—'Inasmuch as even these *Kārmic* Residua which have not become operative must bring about their results, when the present body falls, there must be produced another body, for the experiencing of the results of those actions which had not become already operative'—But this is not right ; because of the authoritative declaration of the *Shruti* to the effect that 'for him the delay is only so long etc., etc.' (which shows that liberation must follow the falling off of the present body).

Objection :—"Authority also attaches to such declarations as 'one becomes pure by pure acts' (*Bṛhadā-Upa.* II. iii. 13.) (so that an act must produce a body)."

True, it is so ; yet, there is a difference between such *Kārmic* Residua as have become operative towards bringing about their results and such others as have not become so operative.—"How ?"—These *Kārmic* Residua which have become operative, and to which the present body of the knowing man is due, can be exhausted by experience alone ; just as in the case of the arrow that has been shot at a certain target, it comes to rest only when the momentum is exhausted, and not successively on its reaching the target on account of there being no purpose to be served by its going any further ;—so in the case in question also,—there are however other *Kārmic* Residua which have not yet become operative,—as also those acts that have been done and are being done during the present life, prior to the attaining of knowledge and after it,—or those of past lives which have not yet become operative,—all these are consumed by True Knowledge, in the same

way as they are by expiatory Rites; as says the *Smṛti* (*Bhagavadgītā*).—'The Fire of knowledge similarly consumes all *Kārmic* Residua into ashes'; and also in the *Atharvaṇa*—'*Kārmic* Residua become exhausted'.

Thus then, though for the man who knows *Brahman*, there is no further use for life, yet there surely would be experiencing of the results of those *Kārmic* Residua that have become operative,—just as in the case of the arrow that has been shot;—and it is only right that for him *there is delay only so long* etc., etc., and there is no room for the objections that have been urged.—After the appearance of True Knowledge for the knower of Brahman,—there is no further *Kārmic* Residua, as we have already explained, under the text—'the man resting in Brahman attains immortality etc.,' (Chā. Upa. II. xxiii. 2.) you may recall that to your mind.—(2)

TEXT—'**That which is this subtlest essence,—in that has all this its Self; That is True; that is Self; That Thou art, O, *Shvētakētu*'.—'Please explain this to me again, revered Sir.—'So be it, my boy', he said.—(3)**

BHĀṢYA—*That which etc.*—as already explained before.—'Please explain to me by means of illustrations the order of sequence in which the learned man with a teacher becomes merged into Being.'—'Be it so, my boy,'—he said.—(3)

End of Section (14) of Discourse VI

SECTION (15)

TEXT—'**My dear, when a man is ill, his relatives assemble round him (and ask)—*Do you know me?—do you know me?*—so long as his speech has not become merged in Mind, Mind in Life-Breath,**

the Life-Breath in Fire and the Fire in the Supreme Deity,—he knows them.—(1)

BHĀṢYA—*My boy, when a man is ill*,—suffering from fever and other diseases,—*his relatives assemble round him* —when he is about to die,—and ask him—*Do you know me*—your father, a son, or brother (as the case may be).—of the dying man,—*so long as speech has not become merged in mind, the mind in life-breath, and life-breath in fire*, etc., etc., all which has been already explained.—(1)

TEXT—'**Now, when his Speech becomes merged into mind, the Mind in Life-breath, the Life-breath in Fire and Fire in the Supreme Deity,—then he does not know them**'.—**(2)**

BHĀṢYA—The text now proceeds to show that manner of mergence into Being, of the *Man with knowledge*, is the same as that of the ordinary worldly man. When the Fire has become merged into the Supreme Deity, *then he does not know them.*

(The difference between the two men however is this) —As regards *the Man without knowledge*, having arisen out of Being, enters into them—pre-determined state of the tiger and other animals, or of deities, or men or other beings; whereas, *the man with knowledge*, having entered into Being—Brahman—Self-illumined by the lamp of knowledge derived from the teaching of Teachers and Scriptures,—never again returns to Birth; this being his manner of merging into Being.

Others, however, have held that the man, going out of the artery in the head, reaches Being through the Sun and other Deities.—This is not right. Because the progress after death of the Man (ego) is dependent upon the peculiarities of the notions of time, place and causes and of the motive for results; for one, however, who has recognised the Unity of the True-Self, and who

has no other motive save Truth,—there can be no any such false notions as those of Time, Place, Causes or Motive for results; for the simple reason that the two are incompatible. Further, Ignorance, Desire and *Kārmic* Residua—which are the cause of the man's progression,—are all burnt up by the Fire of True Knowledge, and hence, there can be no progressing (through the Sun etc. for *the Man with knowledge*); this has been thus described in the *Āthārvaṇa* text—'for one whose all desires have been fulfilled and who has reached the Self,—all desires dis-appear in this life itself'.—(2)

TEXT—'**That which is this Subtle Essence,—in** *that* **has all this its Self; that is True; that is the Self; that thou art,** *Shvētakētu.*'—'**Revered sir, please explain this to me again.**'—'**Be it so, my boy,**'—**he said.—(3)**

BHĀṢYA—*That which is* etc., etc.—just as before.—"If, for the dying man and for the man going to be liberated,—for both, the mergence into Being be similar,—then, the *man with knowledge*, on merging into Being, does not return, while the *Man without knowledge* does return, (to worldly existence),—'what is the reason for this?'—please explain this further to me by means of illustrations.'—'*Be it so, my boy*'—*he said.*—(3)

End of Section (15) of Discourse VI

SECTION (16)

TEXT—'**My boy, they bring a man, holding him by the hand, (saying)**—*He has taken something,—he has committed theft, heat the axe for him*; **in case he has committed the deed, he makes himself false, on that account, and being addicted to falsehood, he covers himself with falsehood and grasps the heated axe; he is burnt, and then he is killed.**'—**(1)**

BHĀṢYA—'Listen, my boy, when a man is suspected of having committed theft, the king's officers hold him by the hand—with his hands tied up,—and bring him for trial and punishment,—when asked—'What has he done?'—they say—'He has taken something,—something belonging to such and such a person;' the questioner says—'Does he deserve arrest and bondage only for taking something from some one? In that case there could be arrest also when some property is given and received as a gift.'—The officers say—'*He has committed theft*,—he has taken another man's property by theft.'—When the officers have said this, the suspected person denies his guilt—'I have not committed the theft.'—The officers say to the suspected man—'You have committed theft of this property.'—When the accused has denied his guilt, they say—'*Heat the axe for him*;—let him clear himself (by ordeal).'—If the man has really committed the theft,—and denies the guilt only outwardly,—*he makes himself false*,—i.e., by the mere denial, he represents himself as what he is not; and thus *being addicted to false hood, he covers himself with falsehood*,—i.e., hiding himself under untruth—*he grasps the heated axe*—foolishly;—and *he is burnt and killed by* the king's officers,—on account of his own fault of being addicted to falsehood.—(1)

TEXT—'**If, however, he has not committed it, then he makes himself true on that account and being addicted to Truth, he covers himself by Truth and grasps the heated axe;—he is not burnt, he is let off.'—(2)**

BHĀṢYA—'*If, however, the man has not committed the deed,—he makes himself true, on that account; and covers himself by truth,*—in the form of not commit-

ting theft,—*he grasps the heated axe,—and being addicted to truth, he is not burnt*, because of the intervention of truth, and *he is let off*,—rescued from his false accusers. Though the contact of the heated axe with the hand is practically the same in both cases of the man who has committed the theft and the man who has not committed the theft,—the man addicted to untruth is burnt,—not so the man addicted to truth.—(2)

TEXT—**' And as he is not burnt,—in that has all this its Self ; That is the true ; That is the Self ; that thou art, O, Shvētakētu.'—Then, he understood it of him,—yea, he understood it.—(3)**

BHĀṢYA—As in the case cited, the man addicted to truth, on grasping the heated axe, *is not burnt*, because his palm was protected by truth,—in the same way, at the time that the bodies of the *man having the true knowledge of Being—Brahman* and the other man who has no such knowledge, are dying—though the *merging into Being* is similar in both cases, the *man with knowledge* having become *merged into Being*, does not return to the body of the tiger, or of a deity or other beings,—while the *man without knowledge*, addicted to the false, in the shape of the products, does return, to be born again as a tiger or a deity or other things, in accordance with his *Kārmic* Residua, in the manner described in the scriptures. Thus liberation and bondage are due to addiction to truth and untruth (respectively) ;—and that which is the root of the universe, wherein all creatures dwell and rest,—and in which all things have their Self,—which is immortal, free from dangers, blessed, without a second,—*that is true, that is thine Self—hence, that thou art, O Shvētakētu*.—This sentence has been explained more than once.

Question—"Who is this *Shvētakētu*, who is spoken of as Thou?"

Answer—I, *Shvētakētu*, who know myself as the son of *Uddālaka*, having heard the teaching and pondered over it and learnt it, requested the Father to teach him what he had not heard, or pondered over, or known—'What, revered Sir, is that Teaching?'—This represents the person who, being entitled to be the hearer, the ponderer and the knower,—did not, before he was taught by his father, had not reached the true nature of his own self, as Being, the Self of all, as distinct from all aggregates of causes and effects,—which—as the Supreme Deity,—has entered into the *aggregate of causes and effects made up of* Fire, Water and Food, for the differentiating of Names and Forms,—just as man enters the mirror, as his own reflection, or the Sun enters into water and other reflecting surfaces, as its own reflection;—now however, having been enlightened by his father by the teaching 'that Thou art', through a number of illustrations and reasons,—he understood from his father that 'I am Being itself'.—The repetition is meant to indicate the end of the Discourse.

Question:—"What is the resultant cognition regarding the Self which is brought about by the Verbal means of cognition (Vedic text) set forth in this Sixth Discourse?"

(The idea underlying this question is that according to the Vedānta, 'the Self is self-luminous', which means that for any cognition regarding the Self, no other agency or means of cognition is needed, it is all self-sufficient; so that, if the words and texts set forth under this Discourse serve to bring about any cognitions regarding the Self,—that millitates against the self-luminosity of the Self; if, on the other hand, the texts do not bring about any cognitions, then they are futile, as *means of cognition, Pramāṇa*).

Answer :—We have already explained above that the result brought about by this Discourse is the setting aside of the notion that 'Self is the actual *doer* (of acts) and *enjoyer* (of the results of those acts);—and when we spoke of the entity denoted by the term 'thou (i. e. the living Self, the *Jīva*, born in the body) and the fact of that entity being one who is to 'hear' and 'reflect upon' (the Self),—we did so only for asserting what is not (generally) known. Before all this is known, the ordinary man has such notions as—'I shall *perform* these actions, the *Agnihotra* and the rest. *I am entitled* to the performance;—the results of these acts *I shall enjoy* in this world and in the other;—or having done these acts, *I shall be happy* and contented',—all these notions, which involve the idea of the *Self* being the actual *performer* and *enjoyer*, are set aside by the assertion that '*Thou art That* Being which is the root of the universe, one, without a second',—for the man who has become awakened to true knowledge; that the said notions are set aside by this last assertion follows from the fact that the two are mutually contradictory (so that if the latter is true, the former must be false). As a matter of fact, when it has been realised that 'I am the Self, one, without a second',—it is not possible for him to have such notions involving diversity as 'this is to be done by me,—that by another', 'that having done this act, I shall enjoy its result'; hence, it is only right and proper that on the realisation of Being, the Self, the True, without a second, the idea of 'the Living Self' being a product and unreal.

Objection :—"What is done in the assertion 'That thou art' is that the idea of 'Being' is attributed to what is denoted by the term 'thou' just as this idea of *Brahman* and other Deities is attributed to the Sun, the Mind and other things,—or as in the ordinary world, the idea of

Viṣṇu and other Deities attributed to the Images; and the assertion does not mean that thou art that same Being."

Answer:—Not so; this assertion is entirely different in character of those relating to the Sun and other things. In such passages *as* 'the Sun is *as* Brahman' (should be looked or meditated upon as Brahman), the intervention of the term 'as' makes it impossible for it to provide the idea that 'the Sun is actually *Brahman itself*'; also because the *Sun* and other things have such qualities as colour and the like, and because *Ākāsha* and *Mind* are always spoken of along with the term 'as',—therefore none of these can be *Brahman*;—while in the case of the assertion in question—'That thou art'—what is done is that first of all it is shown that the Being enters the world (at birth) (which shows that the Being is something distinct from the world), and then it is declared that 'That thou art' which asserts, without the slightest restraint, that the 'Thou' is absolutely and entirely the same as Being, the Self.

Objection:—"The assertion 'that thou art' may be a figurative one, just as a man endowed with courage and other qualities is spoken as 'you are a lion'. (So 'That thou art' may mean that thou art *like* the *That*, 'Being')."

No; because it has been taught that Being, one, without a second, is the only real Entity—like 'clay' being the one entity pervading all products of clay. If it were a more figurative expression, the knowledge thereof could not be spoken of as bringing about that mergence into Being where 'the delay is only so long' etc., because all figurative notions are false (unreal).—just like the notions '*you are Indra*', '*you are Yama*'.—Nor can the figurative expression be regarded as an eulogy, because *Shvētakētu* is not a person to be worshipped (hence eulogised); and as regards the *Being*, it would be no eulogy for It to be eulogised as being

Shvētakētu; certainly the king could not be eulogised as 'you are the servant'. (Even granting that it is an eulogy of Being.) It would not be right to restrict the Being, which is the All-Self, to one point, by asserting 'That thou art', which would be like restricting the kingship of the king over the whole country to kingship over a single village. And apart from these, there is no other way of interpreting the teaching that 'Thou art Being, the Self'.

Opponent:—"All that is taught here is that one should cultivate the notion that 'I am Being', and it does not make known, by saying 'thou art Being', anything that is not already known.—'But, even under this view, it would not be possible that the *unheard becomes heard* etc.'—Not so; because in reality the idea that 'I am Being' is meant to be an eulogy".

This cannot be right; because it has been taught that 'the man with a teacher knows; and for him the delay is only so long etc., etc.'—If the idea that 'I am Being' had been enjoined as one to be cultivated,—and not as asserting the fact of the entity devoted by the term 'Thou' being of the nature of Being itself,—then there would be no point in asserting the means of obtaining that knowledge to be that 'it is only the man with a teacher who knows';—just as in the case of such injunctions as 'one should perform the *Agnihotra*', the presence of the teacher from whom the Veda is learnt is already implied, and is nowhere actually enjoined. Further, in that case there would be no point in asserting any such interval as is mentioned in the phrase 'for him the delay is only so long etc., etc.'. Lastly, under this interpretation that even without the realisation of one's having his self in Being, if one only formed the said idea only once, he would at once attain liberation (as he would have fulfilled the injunctions of cultivating the said notion).

Further, where it has been declared that 'That thou art', and its full signification understood as meaning that 'I am Being'—this notion cannot be rejected as being asserted by an unauthoritative assertion, or as not brought about by all (by any means of cognition). Because as a matter of fact, all Upaniṣadic texts point to the same conclusion (that 'I am Being'). The case of this declaration is exactly like that of the injunction of the *Agnihotra* and other *rites*; in the case of this injunction, it cannot be denied that it lays down the performance of the *Agnihotra* and other rites, nor can it be denied that this notion is not brought about by that injunction. So also in the case in question.

It has been argued that—'If one has his Self in Being, how is it that he does not know himself?'—But this does not vitiate our position. Because normally, creatures do not even realise the fact that they are a living entity, the actor and enjoyer,—distinct from the *aggregate of causes and effects* (body); how can it be possible there to realise that they are of the nature of 'Being'? In fact, if they had realised this difference of their selves (from the body) how could they have the idea of being the actor and enjoyer? and yet this idea is found to be present. In the same manner, so long as this man regards the body as the Self, they cannot realise the idea that they have their Self in *Being*.

From all this it follows that what the sentence 'That thou art' does is to set aside the idea of 'Self' in regard to that 'Living Ego' which is a product, unreal and entitled to the performance of acts.

End of Section (16) of Discourse VI.

End of Discourse VI.

DISCOURSE VII
PHILOSOPHY OF NAME AND OTHER LOWER THINGS

SECTION (1)

TEXT—**'Teach me, Revered Sir,'—(saying this) *Nārada* approached *Sanatkumāra*.—He said to him—'What thou already knowest, come to me with that; then I shall teach thee beyond that.' He said:—(1)**

BHĀṢYA—Discourse VI has been devoted mainly to the expounding of the Highest Truth, and it has been used to determine the unity of *Being*, *Self*. (This teaching is meant for the Disciple of the highest grade). It has not dealt with things lower than the *Being*, in the form of products (worldly things); (and yet an account of these also is needed for the disciple of the middle grade, who is unable to grasp the Highest Truth); hence, the *Seventh Discourse* now begins, for the purpose of expounding just those things,—beginning with *Name* and ending with *Life-Breath* (*Prāṇa*);—and then, through these, step by step, leading up to the Highest Truth, under the name of the '*Bhūma*', 'Infinite',—just when pointing out the moon to some one, he first points out to him the branch of a tree, and then, through it, to the moon beyond.—Or, these other lower things are expounded now in order to preclude the notion that people might have to the effect that there may be other things yet known,—if the text had not described these lower things and had ended with the expounding of *Being* alone—or, *thirdly*, it may be that the text proceeds to describe these lower things—Name and the rest,—with the idea that, in the manner of ascending by series of steps, I shall begin with the grossest things,

and then rising, step by step, to subtler and subtler things, make these amenable to cognition, and lead on to what lies beyond them, in the form of ' self-sovereignty ' wherein I shall install him (the disciple).—Or, *fourthly*, what is meant is that—' these things, Name and the rest, are, mentioned in the ascending scale of importance (the following one being more important than the preceding), and higher than all these stands that Entity called ' Infinite '; so that it is for the eulogising of this Infinite that Name and the rest have been introduced in a definite order (of importance).

As for the story, it has been introduced for the purpose of eulogising the Highest Philosophy.

" In what way ? "

Nārada is a Divine Sage, who has fulfilled all his responsibilities, and had attained all knowledge and, yet, as he did not know the Self, he was sorry ;—what to say, then, of any ordinary creature with little knowledge, who has not acquired any particular kind of merit, and who is still one whose purposes have not been accomplished—Or, with a view to show that, apart from knowledge of Self, there is nothing that can accomplish the Highest Good,—the text proceeds with the story of *Sanatkumāra and Nārada*. The sense is that though *Nārada*, a Divine sage, was equipped with the faculty of acquiring all knowledge, yet he did not attain the Highest Good,—to such an extent that, renouncing all pride of unsurpassed percentage, deep learning, excellent character, and the possession of the power of accomplishing (his aim),—he approached *Sanatkumāra*, like an ordinary man, for the purpose of acquiring the means of attaining the Highest Good ; and it becomes indicated by this story that *Self-knowledge* is the means of attaining the Highest Good.

'*Teach me, Revered Sir*',—thus did *Nārada* approach *Sanatkumāra*. The words 'teach me, Revered Sir' constitute

a mantra, a formula, with which *Nārada* approached *Sanatkumāra*, the chief of mystics (*yogīndra*), who stood firm in *Brahman*.

To *Nārada*, who had approached him in the proper form, he said—'*What thou already knowest*—regarding Self, —*come to me with that*, i.e. come and give me an account of that,—saying 'this much I know'; *then I shall teach thee beyond that*, i.e. beyond what thou knowest already.

When he had said this, *Nārada* said as follows :—(1)

TEXT—**'Revered Sir, I know the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the fourth *Atharvaṇa*, the *Itihāsa-Purāṇa*, as the fifth of the Vedas,—Grammar, the Science of Shrāddha-Rituals, Mathematics, the Science of Portents, the Science of Treasures, Logic, the Science of Ethics, the Science of Philology, the Vedic Science, the Physical Science, the Science of War, the Science of the Stars, the Science of Snakes, the Science of Celestials (Fine Arts).—All this, I know, Revered Sir'.—(2)**

BHĀṢYA—'*Revered sir, I know*-remember-*the Ṛgveda*; that such is the meaning is clear from the question 'tell me what *you know*';—similarly, *Yajurveda*, *Sāmaveda* and *Atharvaṇa*, *the fourth*—i.e. the fourth Veda, as it is the Veda that is the subject-matter of the context;—also *Itihāsa-Purāṇa*, the fifth of the Vedas; which are spoken as 'having the *Mahābhārata* for their fifth';—*Grammar*;—grammar has been called '*Veda*' because, it is with the help of grammar that the *Ṛgveda* and other *Vedas* are understood through the various divisions into '*Pada*' and the rest;—'*Pitrya*' stands for the *Science of the Shrāddha-Rituals*;—'*Rāshi*' stands for *Mathematics*; '*Daivata* for *the Science of Portents*; '*Nidhi*' for *the Science of Treasures* as propounded by *Mahākāla* and others;—'*Vākovākya*' for *logic*—the

Science of the Reasoning;—'*Ekāyana*' for the *Science of Ethics*; '*Deva-Vidyā*', for *Nirukta*, the Science of *Philology*;—'*Brahma-vidyā*' stands for *the Vedic Science* in the shape of *Shikṣā* (Phonetics), *Kalpa* (Rituals) and *Chhandaḥ* (Prosody);—'*Bhūtavidyā*' is the Science of material substances, *Physical Science*; '*Kṣattra-Vidyā*' is the *Science of War*, Archery;—*the Science of Stars*, Astronomy;—*the Science of Snakes*—as Propounded by *Garuḍa*;—*the Science of Celestials*,—i. e. Perfumery, Dancing, Singing, Instrumental Music,—Arts and Crafts.—*All this, Revered Sir, I know*'.—(2)

TEXT—**'Revered Sir, as I am, I know only the verbal texts, I know not the Self. It has been heard (learnt) by me from persons like your reverence that one who knows the Self passes beyond sorrow;—I am in sorrow; please, sir, make me pass beyond that sorrow.'—He said to him—'Whatever you have studied is mere Name.'—(3)**

BHĀṢYA—Revered sir, though knowing all this, *as I am, I know only the verbal texts*,—i.e. I know merely the simple meaning of words; all words are expression of some meaning; so that the meaning also becomes included in the 'verbal texts';—thus what he means by saying that '*I know only the Verbal texts*' is that 'I know only the Ritualistic Acts'; as it is going to be declared (under VII. iv. 1. below) that 'Ritualistic Arts are contained in the Mantra-texts';—*I know not the Self*;—I have no knowledge of the Self.

Objection:—"As a matter of fact, the Self also is described in the Verbal texts; how there could be a man knowing the text and *not* know the Self?"

It is not so; because the very distinction between the *denoted* (word) and its *denotation* (what it denotes) is a mere product (of Illusion), and the Self is not such a product.

"But the self also is denoted by the term 'Self' (*ātman*) (so that it would be a Product.)"

Not so; because of the following Vedic declarations—'wherefrom Speech recoils' (*Taitti-Upa.* II. iv. 1.) 'wherein one sees nothing else', and so forth (which shows that the Self is beyond words).

"How then do such words as 'the Self below', 'that is Self' and the like convey the idea of the Self?"

This does not vitiate our position. What actually happens is that the word '*Ātman*' 'Self' is actually applied in usage, to the counter-Self (the 'Living Self' born in the body), which is subject to notions of differentiation,—and when the idea of the body and other appertenances being 'Self' is, one by one, set aside, then by the process of elimination, it comes to indirectly indicate the *Being*, even though this latter is not beyond the reach of the word. For instance, when an army with the king is seen marching along, with umbrellas, flags, standards,—even though the king is actually hidden by all this paraphernalia and hence, not visible, yet the expression is used 'the king is seen'; and when it is asked which is the king? and people come to look for the particular person who is the king,—everyone of the other persons that are actually visible being rejected (as not being the king), there follows (as the result of elimination) that the person who is not visible is the king,—and thus the idea of the 'king' is secured;—exactly similar is the case in question.

Thus then what *Nārada* means is that 'I know the verbal texts alone,—that is, I know only the Ritualistic Acts; and as all effects of actions are mere products,—I know only products,—and I know not the Self,—i.e., the real character of the Self'.—It is with a view to this that the text has declared that 'it is only the man with a

teacher that knows the Self'. This is also clear from such texts as 'wherefrom Speech recoils'.

'*It has been learnt by me*,—I have this cognition from a reliable word, verbal authority ; *since I have learnt from Persons like your Reverence that one who knows the self passes beyond sorrow*,—that is, one who knows the Self goes beyond the reach of the mental anguish due to the idea that he has not accomplished his purpose in life.—Thus then, I who know not Self,—*am in sorrow*, O Revered sir,—i.e. am constantly suffering from a feeling of disappointment at not having accomplished my purpose in life ;—*please make me pass beyond that sorrow*,—carry me across to the other side of this sea of sorrow,—by means of the raft of Self-knowledge,—and make me feel that I have accomplished my purpose in life,—and thus lead me freedom from all fear.'

When *Nārada* had said this, *Sanatkumāra* said, 'Whatever *you have studied is mere Name* ;—*study* here indicates *the understanding of meaning* ; hence the meaning is that 'whatever *you know* is mere Name'; according to the Vedic text—' all this is a mere product of words, a *mere Name.*' (*Chā. Upa.* vi. i. 4.)—(3)

TEXT—'**The *Ṛgveda* indeed is a Name ; so also the *Yajurveda*, the *Sāmadeva*, and the fourth, the *Atharvaṇa*, the *Itihāsa-Purāṇa* as the fifth of the Vedas,—Grammar, the Science of Shrāddha-Rituals, Mathematics, the Science of Portents, the Science of Treasures, Logic, the Science of Ethics, the Science of Philology, the Vedic Science, the Physical Science, the Science of War, the Science of the Stars, the Science of Snakes, the Science of Celestials,—all this is mere Name. Meditate upon *Name*.'—(4)**

BHĀṢYA—'*The Ṛgveda indeed is a Name ; so also the Yajurveda* etc., etc.,—*as all this is mere Name.—Meditate*

upon Name—thinking it to be *Brahman*; just as people worship the Image, then think it to be *Viṣṇu* Himself.—(4)

TEXT—**'One who meditates upon Name as *Brahman* becomes free to act as he wishes, in the sphere within reach of Name,—for one who meditates upon Name as *Brahman*.'—'Revered sir, is there anything greater than Name?'—Certainly there is something greater than Name'.—'Explain that to me, Revered Sir.'—(5)**

BHĀṢYA—*He who meditates upon Name as Brahman*,—to him accrues a certain reward; hear what it is:—'*In the sphere within the reach of Name*,—i. e. so far as Name reaches,—in that limited sphere,—*the man becomes free to act as he wishes*,—just like the king within his own domain;—'*for one who meditates upon Name as Brahman*,'—this is by way of recapitulation.—'*Is there anything greater*,—larger, higher—*than Name*, which deserves to be looked upon as Brahman'; such is the purport.—*Sanatkumāra* answered—'*Certainly, there is something greater than Name*.'—Being told this, *Nārada* said—'If there is, then please explain that to me, Revered Sir.'—(5)

End of Section (1) of Discourse VII.

SECTION (2)

TEXT—**'Speech verily is greater than Name. It is Speech that makes known the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the fourth *Atharvaṇa*, the *Itihāsa-Purāṇa* as the fifth of the Vedas, Grammar, the Science of Shrāddha-Rituals, Mathematics, the Science of Portents, the Science of Treasures, Logic, the Science of Ethics, the Science of Philology, the Vedic Science, the Physical Science, the Science of War, the Science of the Stars, the Science of Snakes, and the Science of Celestials;—also *Heaven*, *Earth*, *Air*, *Ākāśa*, *Water*,**

Fire, *Divine Beings*, *cattle*, *birds*, **grasses, trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the pleasant and the unpleasant.—If there had been no Speech neither virtue nor vice could be known, neither the true nor the false, neither the good, nor the bad, neither the pleasant nor the unpleasant. Speech alone makes known all this. Meditate upon Speech.'—(1)**

BHĀṢYA—*Speech verily* etc.—'*Speech*' here stands for the *organ of speech*, located in eight places within the mouth, such as, the root of the tongue and the rest,—which serves to manifest letter-sounds; and it is letters that constitute the *Name* ;—hence speech is said to be 'greater than Name'; in the world it has been found that the cause is always greater than the effect, as, for instance, the father is greater than the son.—"How is speech greater than Name?"—Answer: '*It is speech that makes known the Ṛgveda*—'This is the *Ṛgveda*'; similarly, *Yajurveda* etc., etc.—as before.—*The pleasant is that which pleases the mind, and contrary to this is the unpleasant.*—If there had been *no Speech neither virtue nor vice could be known* ; because in the absence of speech, there could be no study (of the Veda), and in the absence of study, there would be no learning of what is contained in the Veda,—and in the absence of this learning, virtue and the rest could not be known. Thus *it is speech alone* which, through the utterance of letters, *makes known all this* ; hence speech is greater than Name ; hence *meditate upon speech as Brahman.*'—(1)

TEXT—**'One who meditates upon Speech as *Brahman* becomes free to act as he wishes in the sphere within reach of Speech ;—for one who meditates upon Speech as *Brahman*,'—Revered Sir, is there anything greater than Speech ?—Certainly there is something**

greater than Speech.'—Explain that to me, Revered Sir.'—(2)

BHĀṢYA—The rest is as above.—(2)

End of Section (2) of Discourse VII.

SECTION (3)

TEXT—**'Mind is greater than Speech. Just as the closed fist holds two *Āmalaka*, or two *Kola*, or two *Akṣa*, fruits,—so does the Mind hold Speech and Name. And when one is minded in his mind to read the Veda, he reads it; when he is minded to perform actions, he performs them; when he is minded to desire sons and cattle, he desires them; and when he is minded to desire this world and also that world, he wishes for them. Mind is indeed the Self, Mind is the World, Mind is *Brahman*. Meditate upon the Mind.—(1)**

BHĀṢYA—'*Mind*' here stands for the internal organ as endowed with the function of *reflecting*;—and *this is greater than Speech*. When the Mind performs the operation of *reflecting*, it urges the Speech to say what has to be said; hence Speech becomes included under Mind; and when one thing is included in another, by reason of the latter being larger in extent it becomes, on that very account, *greater*.—just as in the world, the closed fist holds two *Āmalaka fruits, or two Kola—Badara fruits*, or *two Akṣa—Vibhītaka—fruits*;—i.e. when the closed fist contains them, when they become included under the closed fist,—in the same manner, does *the Mind hold Speech and Name*, like the *Āmalaka* and other fruits.—*When*—at which time—*one is minded in his Mind*,—in his internal organ;—'being minded' stands for the *desire to speak*,—what is he minded,.—*to read the Veda*,—to recite it,—having thus made up his mind to speak,—*he*

reads it ;—similarly, *when he is minded to perform actions*,—i.e. has made up his mind to do them,—*he performs them* ; *when he is minded to desire sons and cattle*,—i.e. having made up his mind to obtain them,—and obtain them by having recourse to the means of obtaining them,—*then he desires them*,—i.e. he obtains *Sons* and other things ;—similarly, *when he is minded to desire this world and also that world*,—seeks to obtain them by having recourse to the means of attaining them,—*then he wishes for them*—i.e. attains them,—*Mind indeed is the Self* ;—it is only when the Mind is there—and not otherwise—that the Self either *performs* acts or enjoys experiences : hence the Mind is called the 'Self'.—*Mind is the World* ;—it is only when the Mind is there that the World is there, and also the adopting of the means to attain it ; *hence Mind is the World* :—and for that reason *Mind is Brahman*.—Because all this is so, therefore *meditate upon the Mind*.—(1)

TEXT—**'One who meditates upon the Mind as *Brahman*, becomes free to act as he wishes in the sphere within reach of the Mind ;—for one who meditates upon the Mind as *Brahman*.—' Revered sir, is there anything greater than Mind ? '—'Certainly, there is something greater than Mind'. 'Explain that to me, Revered sir'.—(2)**

BHĀṢYA—'One who meditates on the Mind etc., etc.' —as before.—(2)

End of Section (3) of Discourse VII.

SECTION (4)

TEXT—**'Will indeed is greater than Mind. When one wills, then he minds, then he utters Speech ; then he utters it in Name ; in the Name the *mantras* become one ; and in the *Mantras* the *performances* become one'. —(1)**

BHĀṢYA—*Will indeed is greater than Mind*;—'Will' also here stands, like the act of *minding, reflecting*,—for a particular functioning of the internal organ; that function which consists in determining and discriminating what should be done and what should not be done, it is only when a subject has been duly discriminated and determined upon, that there comes minding or *reflection* and then the desire to do.—'In what way?'—*When one wills*,—that is, discriminates subjects such as *what should be done* and the like,—determining that 'it is proper to do this',—*then he minds* (reflects) to read the *Mantras* and so forth;—after this he utters speech,—in reciting the *mantras* etc.,—then *he utters it in Name*,—i.e. he utters it after having made up his Mind to utter the Name.—*In the Name*—in name in general,—*the Mantras become one*,—i.e. become included, because the Particular is always included,—under the Universal.—*In the Mantras, the performances become one*; as a matter of fact, acts (of sacrifice) are performed only as they are illumined (indicated) by the *Mantra-texts*; and there is no sacrificial act without *Mantras*; it is only when the act has come into existence on being indicated by the *Mantra* that it comes to be enjoined in the form that 'it should be performed by the Brāhmaṇa, for securing such and such results'; and wherever we find the origin of acts in the *Brāhmaṇa-texts*, it is only the way of making clearer those acts which have already come into existence through *Mantras*; there is not a single act found in the *Brāhmaṇa-texts* which has not been indicated by *Mantras*; it is well-known among people that Acts (of sacrifice) are laid down in the three Vedas; and the term 'three Vedas' is a name for the *Ṛk, Yajus, and Sāman*.—In the *Atharvaṇa*, we find it declared that 'the wise ones saw the Acts in *Mantras*'. Thus, it is only right and proper that performances should become one in *Mantras*.—(1)

TEXT—**'Indeed, all these merge in the Will,—are made up of the Will, and abide in the Will. Heaven and Earth willed; Air and Ākās'a willed; Water and Fire willed.—Through the willing of these, Rain wills; through the willing of Rain, food wills; through the willing of Food, Life-Breaths will; through the willing of Life-Breaths, *Mantras* will; through the willing of the *Mantras*, Acts will; through the willing of the Acts, the World wills; through the willing of the World, all things will. This is Will. Meditate upon Will.'—(2)**

BHĀṢYA—*All these*—Mind and the rest—*merge in the Will*,—i.e. their origination, birth, also lies in the Will,—*and abide in the Will*,—during their existence.—*Heaven and Earth*,—which stand for all that is immovable,—willed—performed the act of volition; so also *Air and Ākāśa willed*,—these also performed the act of volition, as it were; —similarly, *Water and Fire*—which represent all that is immovable in its form,—*willed*. Through the willing of these—i.e. on account of the willing of Heaven, Earth and the rest,—*Rain wills*,—i.e. becomes efficient;—*so through*—on account of—*the willing of Rain, Food wills*, —as it is from Rain that Food is produced;—*through*—i.e. on account of—*the willing of Food, Life-Breaths will*; because Life-Breaths are made up of Food and are nourished by Food; says the Vedic text—'Food is the bandage';—*through the willing of Life-Breaths, the Mantras will*; as it is only a man with strong Life-Breaths (i.e. who is powerful) who reads the *Mantras*, not a weak man; *through the willing of Life-Breaths, Acts will*—i.e. such acts as *Agnihotra* and the like,—i.e. when they are performed as indicated by the *Mantras*, they become capable of bringing about their results.—*Through the willing o Acts, the World*,—the result—*wills*,—i.e. becomes efficient

by containing within itself the Acts and the Actors;—*through the willing of the World, all things*,—the entire Universe—*wills*—to attain and retain its complete form. Thus all this Universe, which culminates in the final result, has its root in Will; and *thus highly qualified therein is Will*; hence *meditate upon Will*. Having said this he describes (in the following text) the reward that accrues to one who meditates on Will.—(2)

TEXT—'**One who meditates upon Will as** *Brahman*, **being himself lasting, well-established and undistressed, attains (respectively) lasting, well-established and undistressed regions determined for him;—and becomes free to act as he wishes in the sphere within reach of the Will,—for one who meditates upon Will as** *Brahman*'. '**Revered Sir, is there anything greater than Will?**'—'**Certainly, there is something greater than Will.**'—'**Explain that to me, Revered Sir.**'—**(3)**

BHĀṢYA—*One who meditates upon Will as Brahman*,—i. e. regarding it as *Brahman*,—*he attains regions determined for* him—by God, as that 'such and such regions will be his reward',—the learned man reaches the regions which have been thus decided upon, willed, for him;—these regions are *lasting*—eternal, as compared to things that are absolutely ephemeral,—the man himself also being *lasting*;—if the man inhabiting the regions were not lasting, then the very volition of the lasting would be futile; hence the man himself is lasting;—the regions are also *well-established*,—well-stocked with accessories,—it being found that one becomes *established* through cattle, offspring and other accessories; and the man himself is also *well-established*,—i. e. fully supplied with his own accessories;—the regions are undistressed,—free from dangers arising from enemies and others;—and the man himself is also

undistressed ;—and such a man attains such regions as have been described. *And in the sphere within reach of the Will, he becomes free to act as he wishes*, —within reach of his own Will, not within the Will of others ; if the latter were meant, that would be contrary to the reward going to be described later on. This is for *one who meditates upon Will as Brohman* ;—as before.—(3)

End of Section (4) of Discourse VII.

SECTION (5)

TEXT—'**Intelligence indeed is greater than Will. When one understands then he wills, then he reflects, then he utters Speech ; he utters it in Name ; in Name, *Mantras* become one, and in the *Mantras*, the (sacrificial) acts.**'—**(1)**

BHĀṢYA–*Intelligence indeed is greater than Will* ;—*Intelligence* is the faculty of understanding, the faculty of realising things at the proper moment, and the faculty of ascertaining the purpose underlying past and further events ;—thus Intelligence is greater than Will—" How ? ' It is *when one understands a thing*, as ' this thing happens to be so and so ', *that he wills*, as to whether it should be given to some one or thrown away ;—*then he reflects*, etc., etc.—as before.—(1)

TEXT—'**Indeed all these merge in Intelligence, are made up of Intelligence and abide in Intelligence. Therefore, even if a man knows much, if he be unintelligent, people speak of him as ' he does not exist, as also what he might know '; if he were really learned, he would not be so unintelligent. On the other hand, if a man, knowing little, is Intelligent, they listen to him. —Intelligence is the one mergent, Intelligence is the origin and Intelligence is the resting-place.—Meditate upon Intelligence.**'—**(2)**

BHĀṢYA—*All these*—beginning with Will and ending with the result of Actions,—*merge in Intelligence*,—they are made up of—have their source in—*Intelligence*,—*and they abide*—rest—in *Intelligence*,—as before. Further, there is further greatness attaching to Intelligence. Inasmuch as Intelligence is the root of Will and the rest,—*even if a man knows much*,—possessed of much learning of the scriptures,—*if he be unintelligent*,—devoid of understanding things as they present themselves,—*people*—wise persons of the world,—*speak of him as 'he does not exist'*, i. e. even though he is present, he is as good as not—present,—'*so also is what*—little of the scriptures—*he might know* whatever he might have learnt is entirely useless'—Why?—*If he were really learned, he would not be so unintelligent*; hence whatever he has learnt is as good as not learnt; such is the meaning.—*On the other hand, if a man, knowing little, is intelligent, they listen to him*,—wish to have what he has to say regarding the subject at issue.—Hence, it *is Intelligence alone which is the mergent* etc., of Will and the rest etc., etc.,—as before.—(2)

TEXT—'**One who meditates upon Intelligence as *Brahman*, being himself lasting, well-established and undistressed,—attains lasting, well-established and undistressed regions prepared for him;—and becomes free to act as he wishes in the sphere within reach of Intelligence,—for one who meditates on Intelligence as *Brahman*.**'—'**Revered Sir, is there anything greater than Intelligence?**'—'**Certainly, there is something greater than Intelligence.**'—'**Explain that to me, Revered Sir.**'—**(3)**

BHĀṢYA—*Prepared*—fully equipped with all those qualities that are found in intelligent man.—The man who meditates on Intelligence reaches lasting regions etc., etc.—as already explained.—(3)

End of Section (5) of Discourse VII.

SECTION (6)

TEXT—'**Contemplation indeed is greater than Intelligence, the Earth is contemplating, as it were; the sky is contemplating as it were; the Heaven is contemplating as it were; water is contemplating as it were; the mountains are contemplating as it were; Deities and men are contemplatin as it were. Therefore, one who among men attains greatness seems to have obtained a share of Contemplation; and while small people are quarrelsome and abusive and slandering, great men appear to have obtained a share of Contemplation.—Meditate upon Contemplation.'—(1)**

One who meditates upon Contemplation as *Brahman* becomes free to act as he wishes in the sphere within reach of Contemplation,—one who meditates upon Contemplation as *Brahman*.'—'Is there anything greater than Contemplation, Revered sir?'—'Certainly there is something greater that Contemplation.'—'Please explain it to me, Revered sir.'—(2)

BHĀṢYA—*Contemplation indeed is greater than Intelligence.*—'Contemplation' stands for that unshaken continuous series of conceptions of such objects as a Deity and other beings mentioned in the scriptures, which is uninterrupted by other heterogenous conceptions; this is what they call 'one-pointedness', 'concentration'. How important Contemplation is actually seen in its results.—"In what way?"—When the *Yogin* is wrapped in Contemplation, he becomes immobile, unshaken, firm, on the attainment of the result of that Contemplation.—In the same way, the *Earth is contemplating* as it were, and hence, it is found to be immovable;—*the Sky is contemplating*, as it were;—the rest is as before.—*Deities and men* (which is one way of taking the compound '*dēva-*

manuṣyāḥ '),—or *Divine Men*—(menlike Deities, which is another explanation of the Compound '*dēvamanuṣyāḥ* '), i.e. men endowed with calmness and other qualities, who never renounce their divine character.—Inasmuch as Contemplation is so excellent,—*those who, among men, attain greatness*,—through wealth, or learning or other qualities —i.e., those who acquire wealth and such other sources of greatness, superiority,—*seem to have obtained a share of Contemplation*,—i.e. obtained a part of the effects of Contemplation,—and they appear to be immovable,—*nor like small people* ; on the other hand, those who are small,—mean,—who have not obtained even a fraction of the effects of Contemplation,—they are quite contrary to the above,—*are quarrelsome*—prone to quarrel with people,—*abusive*—finding fault with others,—and *slandering*—speaking ill of people, as if what is said happened before their eyes ;—while those who have attained greatness,—due to wealth and other things,—are *great*,—lord it over other people, like Professors and Emperors,—*and they appear to have obtained a share of Contemplation* ;—this has been already explained.—Thus the greatness of Contemplation is seen in its effects ; hence, it is greater than Intelligence ; for these reasons, *meditate upon Contemplation*, etc., etc.—as already explained.—(1-2).

End of Section (6) of Discourse VII.

SECTION (7)

TEXT—'**Learning indeed is greater than Contemplation,—it is by Learning that one knows the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the fourth *Atharvaṇa*, the *Itihāsa-Purāṇa* as the fifth of the Vedas, Grammar, the Science of Shrāddha-Rituals, Mathematics, the Science of Portents, the Science of Treasures, Logic,**

the Science of Ethics, the Science of Philology, the Vedic Science, the Physical Science, the Science of War, the Science of stars, the Science of Snakes, and the Science of Celestials;—also Heaven, Earth, Ākās'a, Water, Fire, Divine Beings, human beings, cattle, birds, grasses, trees, beasts, down to worms and ants, virtue and vice, the true and the false, the good and the bad, the pleasant and unpleasant, food and juices, this world and that world,—all this one knows by Learning,—Meditate upon Learning.'—(1).

BHĀṢYA—*Learning indeed is greater than Contemplation.* 'Learning' stands for the knowledge of the subject-matter of the Scriptures; it is this that is the source of Contemplation; hence, it is greater than Contemplation. "In what way is it greater?"—*It is by Learning that one knows the Ṛgveda,*—that 'this is the *Ṛgveda*', the source of right knowledge, the knowledge of the subject-matter of which is the source of Contemplation;—similarly, the *Yajurveda* etc., etc.—also *cattle* and the rest,—and *virtue and vice*—which are known through the scriptures,—the *good and the bad,*—either from the view-point of common-sense, or from that of the *Smṛtis,*—and in fact, all imperceptible things—one knows only by means of *Learning.*—Hence, it is only right that Learning should be greater than Contemplation.—*Hence, meditate upon Learning.*'—(1)

TEXT—**'One who meditates upon Learning as *Brahman* attains the regions of Learning and of Knowledge; he becomes free to do as he wishes, in the sphere within reach of Learning; he who meditates upon Learning as *Brahman.*'—'Is there anything greater than Learning, 'Revered Sir?'—'Certainly, there is something greater than Learning.'—'Explain that to me, Revered Sir.'—(2)**

BHĀṢYA—Listen to the reward accruing from the said Meditation.—*The regions of Learning*—those regions where Learning abounds,—as also those where Knowledge abounds,—*he attains*—obtains; that is, he reaches those regions which are inhabited by persons *possessing Learning*, —i.e., deep knowledge of the subject-matter of the scriptures.—*In the sphere* etc., etc., as before.—(2)

End of Section (7) of Discourse VII.

SECTION (8)

TEXT—'**Power is greater than Learning.—A single man with Power shakes a hundred men with Learning. When a man has Power, he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and feels. It is by Power that the Earth stands; by Power, the Sky; by Power, the Heaven; by Power, the mountains; by Power, Deities and men; by Power, cattle, birds, grasses and trees, beasts down to ants and worms; and by Power does the world stand. Meditate upon Power.'—(1)**

'One who meditates upon Power as *Brahman*, becomes free to do as he wishes, in the sphere within reach of Power;—one who meditates upon Power as *Brahman*.'—'Is there anything greater than ower, Revered Sir?'—'Certainly, there is something greater than Power,'—'Explain that to me, Revered Sir.'—(2)

BHĀṢYA—*Power is greater than Learning*—'Power' stands for that capacity of the mind to apprehend things which is due to the use of food; as says the *S'ruti*—through fasting, the *Ṛk* and other Vedas do not reveal themselves to me';—in the body also, *Power* consists in the capacity to *rise* and do such things.—*Because a single*

person with Power shakes a hundred men with Learning,—just as the infuriated elephants scatter a hundred men even when assembled together,—because the Power brought about by the use of Food is so,—therefore, *when a man has Power,*—i.e., through Power, becomes powerful,—then, he rises,—i.e., he does the act of rising;—*rising, he serves*—of instructions and the teacher, the performer of service;—*serving, he approaches nearer,*—i.e., approaching nearer to the teacher etc., he becomes familiar and dear to them;—*approaching nearer, he sees,* with concentrated attention, the teacher and other instructors;—*then he hears* what they say;—then he *reflects* upon what he has heard, with due reasoning etc. 'This is what they have said, and it is quite reasonable';—*having reflected* over it, he understands it, concluding that 'it must be so and so';—having thus come to a definite conclusion, *he acts,* carries into practice what he has been taught;—and then he feels,—i.e. experiences the effects of his action,—further, the greatness of Power lies in this that *by Power does the world stand* etc,, etc.,—the meaning of all which is simple.—(1-2)

End of Section (8) of Discourse VII.

SECTION (9)

TEXT—**'Food indeed is greater than Power.—Therefore, if one does not eat for ten nights,—even if he keeps alive, he is unable to see, unable to hear, unable to reflect, unable to understand, unable to act, and unable to know.—And when he comes by Food, he is able to see, able to hear, able to reflect, able to understand, able to act, and able to know.—Meditate upon Food.'—(1)**

BHĀṢYA—*Food indeed is greater than Power*—because it is the source of Power.—It is next explained how Food

is the source of Power. Because Food is the source of Power, therefore, *if one does not eat for ten nights*, he would (ordinarily) die, on account of the loss of Power or strength which is due to the use of Food; if, however, he does not die,—*even if he lives*;—(which is not unlikely) as we find people keeping alive after having fasted for a month;—but even though he may keep alive,—*he is unable to see* and *unable to hear*—the words of the teacher, and so forth i.e. it becomes all contrary to what he was before. And when, having fasted for several days and having been unable to perform the functions *of seeing, hearing* and the rest,—*he comes by Food*;—'*āya*' is *coming*; hence '*annasyāya*': is *coming by Food*; and *one who has come by Food* is '*annasyāyī*'; the form '*āyai*' is got at by a change in the vowel; the reading '*annasya-āyā*' also gives the same sense; because we find the effects described in the form of 'being able to see' and the rest. As a matter of fact, it is found that when one makes use of Food, he regains the faculty of *seeing* etc., which he does not do if he does not get Food.—*Meditate upon Food.*—(1)

TEXT—**'One who meditates upon Food as *Brahman* attains regions supplied with Food and Drink; and he is free to act as he wishes in the sphere within reach of Food;—one who meditates upon Food as *Brahman*.'—'Is there anything greater than Food; Revered Sir?'—'Certainly, there is something greater than Food.'—'Explain it to me, Revered Sir.'—(2)**

BHĀṢYA—The reward accruing to the man supplied with Food is as follows:—*He attains Regions*, supplied with large quantities of *Food*, also those supplied with *Drink*—with large supplies of water,—Food and Drink always go together.—The rest is as before.—(2)

End of Section (9) of Discourse VII.

SECTION (10)

TEXT—'**Water indeed is greater than Food. Therefore, when there is not sufficient Rain, the Spirits are in agony (at the thought) that there will be less Food; while, when there is sufficient Rain, the Spirits become joyous (at the thought) that there will be much Food.—It is Water having assumed form that has become Earth, Sky, Heaven, Mountains, Deities and Men, cattle and birds, grasses aad trees, beasts down to insects, worms and ants. All these are Water having assumed forms.—Meditate upon Water.**'—(1)

BHĀṢYA—*Water indeed is greater than Food.* Because it is so, *therefore, when,*—at which time,—*there is not sufficient Rain*—enough to benefit the crops,—*then the Spirits* (of men) *are in agony,*—in pain;—why?—at the thought that 'this year *there will be less Food for us*—less than usual;—*while when there is sufficient Rain, then the Spirits become joyous,*—all living beings become happy, delighted,—at the prospect *that there will be much Food.*—Because, solid Food has its source in Water, all these things—that are found to be solidified into various forms, as well as formless—such as Earth, Sky and the rest,—are only Water solidified—*assumed forms*; all these things with forms are Water itself. Therefore, *meditate upon Water.*—(1)

TEXT—'**One who meditates upon Water as** *Brahman* **secures all desires and becomes satisfied; he becomes free to act as he wishes, in the sphere within reach of Water,—one who meditates upon Water as** *Brahman*'.—'**Is there anything greater than Water, Revered Sir?**'—'**Certainly, there is something greater than Water.**'—'**Explain it to me, Revered Sir.**'—(2)

BHĀṢYA—The reward is as follows:—*One who meditates upon Water as Brahman, secures all desires,*—i. e. all

desirable things with forms. And because satisfaction proceeds from Water, the man becomes satisfied also by meditating upon Water.—The rest is as before.—(2)

End of Section (10) of Discourse VII.

SECTION (11)

TEXT—**' Fire indeed is greater than Water. When having held the Air, it warms up the *Ākāsha*; then people say 'it is hot, it burns, it will rain';—it is Fire that having shown itself first, creates Water. Then again, when thunderings go on, along with lightnings flashing upwards and horizontally, and people say 'lightning is flashing, it is thundering, it will rain,'—'it is Fire that, having shown itself first, creates Water.—Meditate upon fire.'—(1)**

BHĀṢYA—*Fire indeed is greater than Water*; because Fire has no cause.—" Why has Fire no cause? "—Because Fire is the origin of Water, therefore, *when it*—Fire—*having held the Air*,—having closed up the Air,—i. e. having made it immobile by itself,—*it warms the Ākāsha*,—i. e. pervading over warms it up, *then, people*—ordinary men of the world —*say*, *' it is hot '*—the whole world in general,—*' it burns '* —the bodies of living beings, hence—*' it will rain '*.—It is well known in the world that when one perceives the cause he has the notion that the effect will come. *It is Fire that, having shown itself first*,—as manifested—it—afterwards—*creates water*; and thus, as it creates water, *Fire is greater than Water*.—There is a further reason; it is this Fire itself which, in the form of Clouds, became the cause of rain.—" In what way? "—*Thunderings*—of cloud,—*go on, along with lightnings flashing upwards and horizontally*; and on seeing this, people say—*' lightning is flashing, it is thunder-*

ing, it will rain' etc., etc.—as already explained.—*Hence, meditate upon Fire.*—(1)

TEXT—**' One who meditates upon Fire as *Brahman*, being resplendent himself, attains resplendent regions, full of light and free from darkness; and he becomes free to act as he wishes, in the sphere within reach of Fire,—one who meditates upon Fire as *Brahman*'.—' Is there anything greater than Fire, Revered sir?'—' Certainly, there is something greater than Fire.'—' Please explain to me, Revered sir.'—(2)**

BHĀṢYA—The reward for meditating upon Fire, is as follows: *He becomes resplendent,—attains resplendent regions, full of light and free from darkness,*—i. e. from which all darkness of material and spiritual ignorance.—The rest is easy.—(2)

End of Section (11) of Discourse VII.

SECTION (12)

TEXT—**' *Ākāsha* indeed is greater than Fire, in the *Ākāsha* subsist the sun and the moon, lightning, stars and fire. It is through *Ākāsha* that one calls; it is through *Ākāsha* that one hears; it is through *Ākāsha* that one hears back; it is in *Ākāsha* that one rejoices; it is in *Ākāsha* that one does not rejoice; in *Ākāsha* is everything born; and it is *Ākāsha* towards which every thing grows.—Meditate upon *Ākāsha*.—(1)**

BHĀṢYA—*Ākāsha indeed is greater than Fire*; because *Ākāsha* is the cause (origin) of Fire along with Air. In the previous section, Air has been mentioned along with fire, in the phrase ' having held the Air '; hence Air has been mentioned separately here; in the world, the cause has always been found to be larger than its effect; e. g. the clay is larger than the jar; similarly, *Ākāsha* is the cause of

Fire along with Air ; hence it is greater.—" How so ? "—*In Ākāsha subsist the sun and the moon,* both, which are forms of Fire,—as also *lightning, stars and fire,* all in the form of fire, subsist in the *Ākāsha* ;—and when one thing subsists in another, the former is *smaller* and the latter *greater.*—Further, *it is through Ākāsha that one calls* another person,—and when the person thus called hears, *it is through Ākāsha that he hears*—the words uttered by the other ;—*and one hears back another* , he does so only *through Ākāsha* ;—*it is in Ākāsha that one rejoices,*—all men speak among themselves ; *it is in Ākāsha that one does not rejoice,* —one separates himself from his wife and others ;—*it is in Ākāsha that everything is born,*—and not in anything already occupied by a solid form ;—similarly, *it is Ākāsha towards which everything grows* ;—upwards, not downwards.—For these reasons *meditate upon Ākāsha.*—(1)

TEXT—'**One who meditates upon** *Ākāsha* **as** *Brahman* **attains extensive regions, full of light, free from pressure and spacious ; and he is free to act as he wishes, in the sphere within reach of** *Ākāsha*,—**one who meditates upon** *Ākāsha* **as** *Brahman.* '—'**Revered sir, is there anything greater than** *Ākāsha* **?** '—'**Certainly, there is something greater than** *Ākāsha.* '—'**Please explain that to me, Revered sir.**'—**(2)**

BHĀṢYA—Listen to the reward ;—The wise men *attain extensive*—large—regions,—*full of light,*—on account of the permanent connection with *Ākāsha and light,—free from pressure*—'*Sambādha*' is over-crowding and consequent pressure upon one another, *and spacious,*—admitting of free movement.—*In the sphere within reach of Ākāsha* etc., etc.,—as explained already.—(2)

End of Section (12) of Discourse VII.

SECTION (13)

TEXT—'**Memory is greater than *Ākāsha*. Therefore, even when there would be many persons,—if they had no Memory,—they could not hear any one, they could not think, they could not know; if they had Memory, they could hear, they could think, they could know. It is by Memory that one knows his son, and it is by Memory that one knows his cattle,—Meditate upon Memory.**'—(1)

'**One who meditates upon Memory as *Brahman* becomes free to act as he wishes in the sphere within reach of Memory.**'—'**Revered sir, is there anything greater than Memory?**'—'**Certainly, there is something greater than Memory.**'—'**Please explain that to me, Revered sir.**'—(2)

BHĀṢYA—*Memory is greater than Ākāsha.*—'*Smara*' stands for '*smaraṇa*',—*the faculty of remembering*, belonging to the internal organ. This faculty of Memory is greater than *Ākāsha*; '*bhūyaḥ*' (neuter form) being taken as standing for '*bhūyān*', masculine form. It is only when the man remembers things that all objects, *Ākāsha* and the rest,—have their use; as it is only then that they can be objects of experience; when one does not remember things, even what exists is as good as not existent; as it does not perform the functions of a really existing thing. Nor is it possible to apprehend the reality of *Ākāsha* and the other things, if there is no remembrance. Thus, it is that *Memory is* greater than *Ākāsha*. Inasmuch as this *greatness* of Memory is realised in the world,—even if many persons would be assembled and seated in any one place,—if they happened to have no Memory,—*they could not hear* any one of them speaking,—similarly, *they could not think*, because of want of remembrance,—*and they could not know*.

If, on the other hand, *they had Memory*, they could hear what is to be heard, think of which is to be thought of and know what is to be known. *It is by Memory that one knows his sons.*—'These are my sons';—*and it is by Memory that one knows his cattle.*—Hence, on account of its being greater (than *Ākāsha*),—meditate *upon Memory.*—The rest has been already explained.—(1-2)

End of Section (13) of Discourse VII.

SECTION (14)

TEXT—**'Hope indeed is greater than Memory. Fired by hope, Memory reads the *Mantras*, performs rites, desires sons, desires cattle, desires this world and also that world.—Meditate upon Hope.'—(1)**

BHĀṢYA—'*Hope indeed is greater than Memory*'—'*Āshā*' stands for the desire for things one has not got; they speak of it by several synonyms, such as 'Hope', 'Longing', 'Desire';—this is greater than Memory;—in what way?—It is when there is Hope in the mind that one remembers what he has to remember; it is only when one remembers the object hoped for that he is to remember things; hence, *when one is fired by Hope*,—encouraged by Hope—that one remembers things and *reads the Mantras*—*Ṛk* and the rest,—and having read them, he learns their meaning from *Brāhmaṇas*, as also learning from them injunctions bearing upon the rites, he *performs* these rites,—with a view to the results accruing from them,—and *desires sons and* cattle,—as results following from the rites;—it is through Hope that he performs what are likely to accomplish those results,—and he *desires this world*—in order to secure—acquire things,—and desires that *other world* only when he is fired by Hope, and then he performs what is likely to secure it.

Thus, it is found that for each living-being the whole world is one cycle consisting of Memory, *Āshā* and other things ending with Name, all tied up by the rope of Hope. Hence, *Hope is greater than Memory*; and therefore, *meditate upon Hope.*—(1)

TEXT—**'One who meditates upon Hope as *Brahman*, by Hope do all his wishes prosper, his prayers become infallible; and he is free to act as he wishes in the sphere within reach of Hope;—one who meditates upon Hope as *Brahman*.'—'Revered sir, is there anything greater than Hope?'—'Certainly, there is something greater than Hope.'—'Explain that to me, Revered sir.'—(2)**

BHĀṢYA—One who meditates upon Hope as *Brahman*,—listen to the reward that accrues to him—when Hope becomes constantly meditated upon, *all the wishes*—of the meditators—*prosper*—*attain* fulfilment;—*his prayers become infallible*—all his prayers become fruitful; that is, whatever he prays for, he surely gets.—*Within reach of Hope etc.*, etc.,—as before.—(2)

End of Section (14) of Discourse VII.

SECTION (15)

TEXT—**'Spirit is greater than Hope. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the Spirit. Spirit moves by Spirit; Spirit gives the Spirit,—to the Spirit; Spirit is the father, Spirit is the mother; Spirit is the brother; Spirit is the sister; spirit is the teacher; Spirit is the *Brāhmaṇa*.'—(1)**

BHĀṢYA—Beginning with Name and ending with Hope, everything exists in the relation of constituent cause and product, or of efficient cause and effect, and in a

gradually rising degree of greatness,—its existence depending upon Memory, and tied up in the bonds of Hope; and all this is fastened on all sides, like lotus-fibres, to the *Spirit*; and it is in this Spirit—which is all-pervading, extending over the interior and exterior of things—that everything is hung up, like heads on a string, and held there;—*this Spirit is greater than Hope.*—

Question:—"In what way is it greater?"

The answer is given, through an illustration, which supports the idea of the said *greatness*;—just as, in the world the spokes of a chariot-wheel are *fastened to the nave*, —fixed to it—i. e. thrust into it,—in the same manner is *everything fastened to the Spirit*;—this Spirit is the Primary *Prāṇa*, the aggregate of individual entities, the *conscious self*—resident into the body, it is into this Spirit that the supreme Deity in the form of the 'living self'—entered, for the purpose of differentiating Names and Forms, just as the man in the form of his reflected image, enters the reflecting surface of the mirror; and it is the Chief Officer of God, like that of a great king, as declared in the Vedic text—'At whose departure shall I depart, at whose resting shall I rest'—with this view he created *Prāṇa—Spirit*'; and it follows God like His Shadow and just as the rim of the wheel is fixed to the spokes, and just as the spokes are fixed to the nave, so are all material substances fixed to the Spiritual Substances, and the Spiritual Substances are fixed to the Spirit;—as declared by the *Kauṣītakins* (*Kauṣītakī. Upa. 3. 8.*)—'This Spirit is the Conscious Self'.—*It is to this Spirit that everything is fastened.* Thus, this Spirit is independent by itself, and hence, it is *that Spirit moves by spirit*,—by its own energy; and nothing else has anything to do with such actions of the Spirit as *moving* and the like;—all things, consisting of diverse action, agencies, result, subsist in the

Spirit itself; and there is nothing outside the Spirit.—Such is the teaching of the whole section.—*Spirit gives the Spirit*,—what it gives is its own self; and the recipient of the gift also is Spirit itself. Hence, *father* and the rest also are Spirit itself.—(1)

TEXT—**'If one says something harsh to his her fat, mother, brother, sister, teacher or a *Brāhmaṇa*,—people say 'Fie on thee! thou art a father-killer, thou art a mother-killer, thou art a brother-killer, thou art a sister-killer, thou art a teacher-killer, thou art a Brāhmaṇa-killer.'—(2)**

BHĀṢYA—*Question* :—" How is it that the terms 'father' and the rest have been made to surrender their well-known connotations and are applied to the Spirit?"

Answer :—It is only so long as the Spirit is there that the terms 'father' and the rest are applied to the particular persons, and they cease to be applied as soon as the Spirit has departed.—

Question :—" Why is it so?"

Answer :—*If one says something harsh*,—something improper, accompanied by such derogatory words 'thou' and the like—to any one of the persons mentioned, 'father' and other rest,—then wise people standing by say to him '*Fie on* thee!—Shame on thee!—*thou art a father-killer*, —slayer of your father', etc., etc.—(2)

TEXT—**'On the other hand, if the Spirit has departed from them, even if one were to burn them together with a poker,—they would not say—'thou art a father-killer', nor 'thou art a mother-killer', nor 'thou art a brother-killer; nor 'thou art a sister-killer', nor 'thou art a teacher-killer', nor 'thou art a Brāhmana-killer.'—(3)**

BHĀṢYA—*On the other hand*, when *the Spirit has departed from them*—these same persons,—when the Spirit has left their body,—*even if one were to burn them together*—and those again separately,—even if they do such a cruel thing as the burning of the same bodies collectively and singly, turning them over—*with a poker*,—they would not say to him 'Thou art a father-killer' etc., etc.—Thus, from the negative and affirmative premises stated above, it follows that the persons called 'father' and the rest are the Spirit—itself.—(3)

TEXT—**Verily, Spirit is all these. One who sees thus, thinks thus and knows thus becomes a high-talker. If some one were to say to him 'you are a high-talker', he should say '*I am a high-talker*'; he should not conceal the fact.—(4)**

BHĀṢYA—For these reasons, *Spirit is all these*—father and the rest, all things, mobile and immobile. One who knows the Spirit as described, *sees it thus*,—i. e. directly apprehends it to be thus in effect,—*who thinks thus*,—reflects over it with reasons,—and *who knows thus*,—having applied reasons to it, comes to this definite conclusion;—as a matter of fact, it is by reflection and knowledge combined that the meaning of the scriptures becomes properly understood.—Hence, one who sees thus *becomes a high-talker*,—i. e. becomes capable of talking of things beyond things beginning with *Name* and ending with Hope.—To such a person, who is a high-talker,—i. e. who perceives that at all times and by all words people speak of Spirit only, as lying beyond all things beginning with *Name* and ending with *Hope*,—and who is capable of this high 'talking'—who say 'I am the Self, the Spirit, of the whole Universe, from *Brahman* down to the tuft of grass',—*if some one were to say 'you are a high-talker'*,—he should say "Yes; *I am a high*-talker', *and he should not conceal the fact.*

Why should he conceal it, when he has realised the *Spirit* as the Lord of all in his own Self as 'I *am this* ?'—(4)

End of Section (15) of Discourse VII.

SECTION (16)

TEXT—**'But in reality that person talks high who talks high by the True'.—' May I, sir, talk high by the True.'—'But the True itself has to be sought—to be known'.—'Sir, I do seek to know the True.'—(1)**

BHĀṢYA—*Nārada*, having learnt that *Spirit* is the highest entity, and that it is his own self and also the self of all things, thought that there was nothing higher than Spirit and hence kept quiet, and did not put his usual question " What is it, Revered sir, that is greater than Spirit ?" The *Revered Sanatkumāra* found that a capable Disciple has become satisfied with the knowledge of the modifiable (hence) false *Brahman*, and though not having his purpose fulfilled, yet he had come to regard himself as a ' high-talker ' of the *Absolutely True* ; hence, with a view to wearing him away from a wrong conviction, said—'*But in reality, that person talks high of whom* I am going to speak, and one who knows that mere Spirit is not really a ' high-talker '; he is a 'high-talker' only in regard to Name and the rest (ending with Hope). In reality, he alone is a ' high-talker ' who knows what is called ' the Infinite ', which is beyond all things, the True, the absolutely real. This is what he says in the sentence.—'*In reality that person talks high who talks high by the True*;—i. e. is possessed of the knowledge of the Absolutely True'.—' Know that I have come to seek refuge under you, *sir, may I talk high by the True* ?' Please direct me so that I may talk high by the true,—such was the sense of what *Nārada* said.—'If really you wish to talk

high by the True, *the True itself has to be sought to be known first.*'—Being thus addressed, *Nārada* said—'*Be it so then, sir, I do seek to know the True,*—I am anxious to learn it from you in detail.'—(1)

End of Section (16) of Discourse VII.

SECTION (17)

TEXT—'**When one understands the True, then alone does he declare the True; without understanding the True, one does not declare the True; it is only when one understands the True that he declares the True. But this understanding itself one must seek to understand.**' '**Revered sir, I seek to understand this understanding.**'—**(1)**

BHĀṢYA—*When one really understands the True,*—as 'this is what is really and absolutely True',—then he renounces all that is *false,* unreal, in the shape of all products, which are the products of mere words,—and comes to realise that *Being,* alone, which pervades over all products, is *True*;—when he declares it.

"The product also is real; because Name and Form are real and Spirit is covered by Name and Form; as says another Vedic text—'Spirits are True, and of these this is the Truest.' (*Bṛhadā. Upa.* II. i. 10.)"

True; the other text has declared the product to be real; but it was not meant to be *absolute reality,* what was said was only relatively to the objects of sensation.—The *Satya* (true) has been declared to consist of the *Sat* and the *Tyat* (*Taitti—Upa.* II. vi. 1.) [Where the syllable '*sat*' stands for the three elemental substances and '*tyat*' for the other two elemental substances, which are not so real as the other true; and thus, on the basis of this comparative or relative *reality,* the five substances have been called '*satya*', Real—*Ānandagiri*] and it is on the basis of

this relative reality that the substances have been spoken of as ' True ', and what was meant was that it was through this relative reality that the knowledge of *absolute reality* is obtained. This is what is meant by the declaration that 'the Spirits are True, this is the Truest of the True' (where the *Truest* is that which is *absolutely real*). And this sort of relative reality we accept in the present case also (for all products). In the present context, however, what is meant to be expounded specifically to *Nārada*—as promised in the words ' that I am going to expound ' —is that which is Pure Being, absolutely real, known by the name of ' the Infinite '—after having weared him from (raised him above) from the false notion that by knowing the Spirit he has obtained the knowledge of what is absolutely real.

Without understanding the True, one does not declare the True ;—if one speaks of the True without understanding it, he speaks, by means of the words ' Fire ' and the rest, of Fire and other things (Fire, Water and Earth), regarding these latter as absolutely real ; as a matter of fact, however, these things have no reality beyond their *forms* ; and these *forms* also have no (real) existence, as compared to *Pure Being* ; thus it is *that without understanding the True one does not declare the True* ; *and it is only when one understands the True that he declares the True* ; and as regards *the understanding of the True*, it cannot be acquired unless—it is sought after and prayed for ; hence he says—'*this understanding itself, one must seek to understand.*'—' If that is so, then, *Revered sir, I seek to understand this understanding.*'—*In this way*, in the series beginning with the True, and ending with Action (spoken of in section xxi below), the preceding one should be explained as being the cause of the next following one.—(1)

End of Section (17) of Discourse VII.

SECTION (18)

TEXT—'**When one reflects, then he understands; without reflecting, one does not understand; one understands only when he has reflected.—But reflection itself should be sought to be known.**'—'**I seek, Revered sir, to understand Reflection.**'—**(1)**

BHĀṢYA—*When one reflects* etc., etc.,—'*mati*', '*reflection*', stands for *pondering, reasoning and paying attention* to the subject of reflection.—(1)

End of Section (18) of Discourse VII.

SECTION (19)

TEXT—'**When one has Faith, then he reflects; without Faith, one does not reflect; one reflects only when he has Faith.—But one should seek to understand Faith itself.**'—'**I wish, Revered sir, to understand Faith.**'—**(1)**

BHĀṢYA—*Faith* is the idea that thing in question really exists.—(1)

End of Section (19) of Discourse VII.

SECTION (20)

TEXT—'**When one serves, then one has Faith; without serving, one has no Faith; it is only when one serves that he has Faith. But service itself should be sought to be understood.**'—'**I wish, Revered sir, to understand Service**'.—**(1)**

BHĀṢYA—'*Niṣṭhā*', 'Service', stands for attending upon the teacher, and being devoted to him for the purpose of attaining knowledge of *Brahman*.—(1)

End of Section (20) of Discourse VII.

SECTION (21)

TEXT—'**When one acts, then alone does he serve; without acting, one does not serve; only on acting does one serve. But Action itself should be sought to be understood.**'—'**I wish, Revered sir, to understand** *Action*.'—**(1)**

BHĀṢYA—'*Kṛti*', 'action', here stands for the *controlling of the senses and concentrating of the mind.* It is only when this *Action* is present that *service* and the rest, as described above, become accomplished, ending with true understanding.—(1)

End of Section (21) of Discourse VII.

SECTION (22)

TEXT—'**When one attains Bliss, then he acts; without attaining Bliss, he does not act; only on attaining Bliss, does one act. But Bliss itself should be sought to be understood.**'—'**Revered sir, I wish to understand** *Bliss*'.—**(1)**

BHĀṢYA—The said *Acting* also comes about only *when one attains Bliss*; that is, when he makes up his mind to the effect that 'the Highest Bliss, going to be described, has to be attained by me';—just as, in the case of actions which are actually found to result in Bliss (happiness), so, in the case in question also, *without attaining Bliss, one does not act*;—though it is the future result that is meant here (by the attaining Bliss), yet it is spoken of as in the past, by the past-participle 'having attained';—as it is only the future result—sought to be secured by the proposed activity,—with a view to which the said action is taken up.

At this stage, some people may have the notion that "when the items beginning with *Action* are accomplished,

the True becomes manifested by itself ; so that no separate effect need be put forth for understanding it."

In anticipation of such a notion, it has been added :—'*Bliss itself should be sought to be understood etc.*'—'*Revered sir, I wish to understand Bliss.*'

When *Nārada* had thus become duly attentive, *Sanatkumāra* said to him as follows (in the next *Section*).

End of Section (22) of Discourse VII.

SECTION (23)

TEXT—'**That which is Infinite is Bliss ; there is no Bliss in what is finite ; the Infinite alone is Bliss. But the Infinite itself should be sought to be understood.**'—'**Revered sir, I wish to understand the Infinite.**'—**(1)**

BHĀṢYA—*That which is Infinite*,—large, *unexcelled* (highest), *Much*—all these are synonyms ;—and this is *Bliss*; —what is less than the Infinite is excelled by this letter ; hence, it is called '*finite*' (small); hence, *in what is finite there is no Bliss* ; because the finite or the *small* always gives rise to longing for what is more than that ; and all longing is a source of pain ; and in the world it has been found that what is a source of pain,—such as, fever and other diseases,—is not *Bliss*. Hence, it is quite correct to say that *there is no Bliss in what is finite*; hence, *the Infinite alone is Bliss*, specially because in the Infinite, there is no possibility of any sources of pain like longing and the rest.

End of Section (23) of Discourse VII.

SECTION (24)

TEXT—'**Wherein one sees nothing else, hears nothing else and understands nothing else,—that is the** *Infinite* ; **wherein one sees something else, hears something else, and understands smething else,—that is**

Finite. **That which is Infinite is immortal; that which is Finite is mortal.' 'Revered sir, wherein does that rest ?'—' In Its own majesty, or not in majesty.'—(1)**

BHĀṢYA—He explains what the distinguishing character of the Infinite is :—*Wherein*,—in which Infinite, as an entity, the *seer* does not see anything else—which is to be seen by means of other sense organs, as distinct from the *seer* himself ; —similarly one *hears nothing else* ; —inasmuch as Name and Form alone are meant to be included here, the text mentions only the apprehensions of those alone—in the shape of *seeing* and *hearing* ; and the others being mentioned as merely illustratives ; —but *reflection* should be understood to be included here by some such expression as 'when one reflects upon nothing else' as understanding is almost invariably preceded by reflection ; —similarly, *when one understands nothing else*.—That which has this character is the Infinite.

Objection—Is it the absence of the seeing of other well-known things that is denied in reference to the Infinite, by the expressions '*one sees nothing else*' and the rest ? Or is it meant that '*he sees himself, nothing else*' ? (That is, does the sentence mean merely the denial of the seeing of other well-known things ? Or the affirmative of the man seeing himself, and nothing else ?).

" What difference would that make ? "

If what is asserted is only the absence of the seeing of other things, then the sense comes to be that the Infinite is something entirely different in character from all notions involving *Duality*.—If, on the other hand, what is meant by the denial of the seeing of other is that *One sees himself*,—then it would mean the admission of the distinction between action (seeing), acting agent (seer) and the result (perception).

What would be the harm, if this were so admitted?

The harm would be that there would be no cessation of the Cycle of Births and Deaths; as this Cycle consists in the said distinction between Action, Actor and its Result.—

But under the Doctrine of the Unity of the Self, the distinction between Action, Actor and Result is entirely different in character from that involved in the Cycle of Births and Deaths.

Not so; if the Unity of the Self is held to be free from all distinction and diversity, the idea of the distinction between the *Action* of seeing etc., the *Actor* and the *Result* is merely verbal.—Even under the view that what is meant is the negation of the seeing of anything else,—the very distinctions involved in the terms '*wherein*' and '*sees nothing else*' would be meaningless.

In the ordinary world, it is found that in an empty room, when it is said that 'one sees no one else,' it is not meant that the man's own self, or the pillars and other things are not seen (it means only that no other *person* is seen). So would it be in the case in question also.

Not so; inasmuch as absolute *unity* has been taught in the text 'That thou art',—there is no possibility of any such distinction as between the *container* and the *contained* (as is involved in the qualifications '*wherein*' and '*nothing else*'). Further, under Discourse VI, it has been established that Being alone is 'True, one, without a second';—and in accordance with the following texts, the perception of self by itself is not possible—(a) 'Invisible,—not self etc.' (*Taitti. Upa* 2. 7. 1.); (b) 'Its form is not within the range of vision.' (*Kaṭha Upa.* 6. 9.); (c) 'By what could one know the knower?' (*Bṛhadā. Upa.* II. iv. 14.)

In that case, the qualifying term 'wherein' becomes meaningless.

No ; it is in reference to distinctions based upon Nescience (ignorance). In the text 'Being, one, without a second', is found that though Being is really incapable of numerical qualification (as expressed by the term 'one'), yet it is spoken of in that way in reference to these notions of 'truth', 'unity' and 'secondless' as have been dealt with in the context in which the said text (*Being*, one, secondless) occurs. In the same manner, though the Infinite is one only, yet the qualification of 'wherein' has been applied to it (in reference to what is spoken of in the context).—Further, when the text applies to the Infinite the qualification involved in the phrase 'sees nothing else' (which implies distinction), what it does is to make a reference to the *seeing of others*' during the (normal) state of ignorance, and then to deny that *seeing of others* in regard to the Infinite.—Thus, the upshot of the whole context is that the process of births and deaths is not applicable to the Infinite (which is beyond the reach of that process).

On the other hand, when, in the sphere of ignorance (Nescience), *one sees something else*, through something else, —*that is* Finite ; that is, exists only so long as the ignorance lasts ; just as things perceived during a dream lasts only till waking, only so long as the dream lasts.—For that same reason, it is *mortal*,—perishable,—like the thing perceived in a dream. Contrary to all this is the Infinite, which is *immortal* ;—the pronoun '*tat*' refers to '*amṛta*' (Hence, in the Neuter form).

Therefore, *Nārada* said—"This Infinite that you have described—O, *Revered sir, wherein does that rest ?*"

Sanatkumāra answered :—*In Its own majesty*,—i. e. the Infinite rests in its own majesty, greatness, splendour. This is the answer for you if you wish to know the resting place of the Infinite in some cases (to satisfy your intellec-

tual curiosity); if however you wish to know the real truth, then the answer is that the Infinite does not rest ever upon Majesty;—it is without a resting-place, without a substratum, anywhere at all.—(1)

TEXT—**'In the world, what they call *Majesty* is cows and horses, elephants and gold, slaves and wives, lands and houses.—I do not say this, he said—'as in that case, one thing would rest upon another. What I do say is this (what follows):—(2)**

BHĀṢYA—*Question*:—If the Infinite *rests upon Its own Majesty*, then why is it said that 'It does not rest upon anything'?"

Answer:—Listen. In this world, what they call *Majesty*, is cows, horses and the rest:—the compound in '*go-ashvam*' is made up of '*Gāvaḥ*' and '*ashvaḥ*', and it is copulative and hence, in the singular number. It is well-known everywhere that things like cows and horses make up *Majesty* (greatness); and when a person like Chaitra depends and rests upon that Majesty, he becomes *great* (majestic).—*But I do not say this* (it is not my opinion) that the Infinite rests on anything other than Itself, like *Chaitra*; and the reason given for this—is *as in that case one thing would rest upon another*;—this has to be connected into the present sentence. *What I do say is this*: *Sa ēva* etc., etc. (following text).

End of Section (24) of Discourse VII.

SECTION (25)

TEXT—**That itself is below, That above, That behind, That before, That to the right, That to the left. That itself is all this. Next follows the teaching through the notion of 'I':—'I' itself is below, I above, I**

behind, I before, I to the right, I to the left; the 'I' is all this.—(1)

BHĀṢYA—It is explained why the Infinite is not based upon anything. Because *it is the Infinite Itself which is below*,—and there is nothing else apart from It, which is below it,—upon which It would rest. Similarly, *It is above* etc., etc.,—as above. If there existed something apart from the Infinite, then alone could the Infinite rest upon something else ;—as a matter of fact, however, there is nothing apart from the Infinite ; the Infinite Itself is all ; hence, it follows that the Infinite does not rest upon anything.

In view of the assertion—'wherein one sees nothing else, —which implies the idea of *container and contained* ; and the present assertion '*That is below*',—which appears to refer to something not before the eyes of the speaker, and is something different,—it would give rise to the idea in some one's mind that the Infinite is something different from the perceiving the *Living Self* ; in order to preclude the possibility of such an idea arising, there *follows the teaching through the notion of 'I'* ; which shows that the Infinite is non-different from the Perceiver ; and it is the Infinite Itself which is spoken of as 'I' being below etc., etc.—(1).

TEXT—**Now follows the teaching through Self. The Self itself is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left ; the Self is all this. One who sees thus, reflects thus and understands thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the Self, he becomes the 'Self-sovereign' (or *King of Heaven*) he becomes free to do what he pleases, in all regions ; while those that know otherwise than this are ruled by others, and live in perishable regions, and they are not free to do what they please, in all regions.—(2)**

BHĀṢYA—People lacking in discrimination speak of the aggregate of the body and other things (sense-organs etc., etc.), as 'I'; in order to set aside this notion (that the notion of 'I' through which the *Infinite* has been explained refers to the body),—*now follows the teaching through Self* (which is really what the notion of 'I' stands for); that is, the Infinite is now going to be described through the Self Itself, in the form of Pure *Being*. 'It is Self Itself that is all everywhere',—the wise man who sees this *One*, unborn, all-pervading, like Ākāsha, full, without a second,—and having seen It, reflects upon It and understands It,—he comes to love Self;—i. e. has all his love, affection, joy, centered in the Self,—so also he revels with the Self; 'love' '*rati*' stands for what is carried on which the body alone, while 'Real' *krīḍā*, stands for what is carried on through external means entirely; as is clear from the use of the root '*krīḍā*' to 'revel', which is used in the world in connection with one's wives and friends;—it is not so for the wise man; for him both these ('love' and 'revelling') are brought about by his knowledge of the Self.—*The enjoyment of company*—is pleasure due to the companionship of two persons,—this also for the wise, is independent of duality (the second person). Similarly, *he rejoices in the* Self; for the Ignorant, there rejoicing due to sound and other objects, not so for the wise, for whom, all rejoicing, at all times and in all ways is due to the Self alone,—it is not due to such agencies as the body, the physical-life and experiences, and is entirely independent of all external things. The knowing man who is as described *becomes the Self-Sovereign* even while he is still alive, and also when his body dies, he becomes the *Self-Sovereign* (or King of Heaven). And inasmuch as *he becomes all this, he becomes free to do as he pleases, in all regions.*

The 'freedom to act as he pleases' that has been spoken of, in connection with the 'Spirit' and other stages, —has been with reference to the restricted spheres specially mentioned therein ; and the fact being subject to the rule of others was a logical implication, from the fact that there were still higher degrees of freedom etc.,—while what is done in the present context is that reference is made to the *freedom of action* and *self-sovereignty* as suggested by the circumstances of the case and then the cessation of those restricted grades of freedom etc., is stressed, by means of such expressions as '*he becomes the Self-Sovereign*'.

While those that know otherwise than this,—i. e. who entertain notions contrary to the one herein declared,—or who have not rightly understood the view herein propounded,—*are ruled by others*,—i. e. one such as have other persons for their ruler, and also *live in perishable* regions; we have already explained that notions of diversity appertain to the *Finite*, and the *Finite* is 'mortal'. Hence, it follows that those who hold to the idea of duality (diversity) *live in perishable regions*, in accordance with the character of their own ideas ;—and for this same reason *they are not free to do as they please, in all regions*.—(2)

End of Section (25) of Discourse VII.

SECTION (26)

TEXT—**For one who sees thus, reflects thus and understands thus,—*Spirit* springs from the Self,—*Hope* springs from the Self,—*Memory* springs from the Self,—*Ākāsha* springs from the Self,—*Fire* springs from the Self,—*Water* springs from the Self,—*Appearance* and *Disappearance* spring from the Self,—*Food* springs from the Self,—*Power* springs from the Self,—*Understanding* springs from the Self,—*Contemplation* springs from the**

Self,—*Consciousness* springs from the Self,—*Will* springs from the Self,—*Mind* springs from the Self,—*Speech* springs from the Self,—*Name* springs from the Self, the *Mantra texts* spring from the Self,—*Act* springs from the Self—all this springs from the Self.—(1)

BHĀṢYA—*For one who sees thus* etc,, etc., and has attained ' self-sovereignty ',—i. e. the wise person spoken of in the Context,—before his understanding of the True Self —all origination and dissolution of entities beginning with ' Spirit ' and ending with ' Name ' proceeded from a Self other than his own ; while, after the understanding of the True Self, they proceed from his own Self ; similarly, for the wise man, all operations proceed from his own Self.—(1)

TEXT—**To this effect, there is the following Verse:—**

'One who sees this sees not death, nor disease, nor even pain; he who sees this sees all things ; and obtains all things in all ways ; he, being one, becomes three, five, seven and nine ; and then he is said to be eleven, a hundred and ten, and a thousand and twenty. On the purity of objective congition, follows the purity of the inner nature ; on the purity of the inner nature, Memory becomes strong ; and on the strengthening of Memory follows freedom from all ties. After all his impurities had been washed out, the Blessed *Sanat-kumāra* showed *Nārada* beyond darkness.—They call him *Skanda*,—yea, they call him *Skanda*.—(2)

BHĀṢYA—Further, *to this same effect, there is the following verse* :—*One who sees this*—the wise man who realises the truth as described above,—*sees not death* ; *nor disease*,—such as fever etc.,—*nor even pain*—*the very idea* of suffering ; again, *one who sees this sees all things* ; he sees the Self in all things,—and then, *he obtains all things, in all*

ways,—in every manner possible.—Further, the wise man, before the setting in of the differentiations of creation, is one only, and while *being one*, *he becomes three* etc., etc., and through these diversities, he comes to be, at the time of creation, of endless diverse forms ;—and again at the time of Absorption, he returns to his very source, his own real unity, through his own Self. All this attracts the learner to the Philosophy taught and eulogises it.

Next is taught the means of the proper understanding of the Philosophy,—just like the means of cleaning the mirror for obtaining the proper reflection of the face.—*On the purity of objective cognition* ;—the term '*āhāra*' stands for *what is presented* ; i. e. the cognition of sound and other objects, which *presented* to the experiencing Agent, for the purpose of being experienced ; and the purity of the understanding in the shape of the cognition of those objects, is what is meant by the term '*āhāra—Shuddhi*:' (Purity of objective cognition), which means the objective cognition untainted by such impurities as love, hate and delusion. When this ' purity of the objective cognition ' has come about, there follows *purity of the inner nature*, i. e. freedom of impurities, for the inner nature (internal organ) wherein the said cognition subsists ;—when this *purity of the inner nature* has come about, *the Memory* of the *Self*, the Infinite, becomes strong—uninterrupted ; that is, there is no forgetting of it. *On the strengthening of Memory*,—when Memory has been secured,—*follows freedom from all ties* —absolute sessation, destruction of all those knots in the heart, in the shape of bonds of evil due to Ignorance, hardened by the impressions left by past experiences extending over several births. And because all this follows, gradually, step by step, from *the purity of objective cognition*,—therefore this latter should be accomplished.

Having expounded the sense of the entire scripture the text sums up the story. *After all his impurities had been washed out* ; the impurities of love, hatred and such others had become attached to Nārada's inner nature, and coloured it—like the colouring matter from trees,— and when all this was washed out, rubbed out, destroyed, by the application of the alkaline fluid of knowledge, and dispassion and exercise,—*Nārada* became a fit disciple, — and him the teacher *showed beyond darkness*,—i. e. the *Absolute Truth*, beyond the darkness of Ignorance.—" Who showed him this ? "—*The Blessed Sanatkumāra* ; the ' Blessed ' has been thus defined—' one who knows the origin, dissolution, the going and the non-going of living beings,—who knows the Science and the Nescience,—is to be called *Blessed*, ' *Bhagavān* ' ;—and these conditions were entirely fulfilled in the case of the *sage Sanatkumāra*. This same *Sanatkumāra*, people also call the Deity *Skanda*,—people who know his real character.

The repetition is meant to indicate the end of the Discourse.—(2)

End of Section (26) of Discourse VII.

End of Discourse VII.

DISCOURSE VIII

INVESTIGATION INTO THE NATURE OF BRAHMAN

SECTION (1)

INTRODUCTORY BHĀṢYA—Though under Discourses VI and VII, it has been learnt that '*Brahman* is real, one, without a second' and 'the Self is all this' free from all diversities of space, place, time and the rest,—yet, in the world, there are many persons of dull intellect, among whom the conviction is so strong to the effect that everything real is beset with diversities of space, place and the rest, that it cannot, all at once, be turned towards the Absolutely Real—and yet without understanding the real nature of *Brahman*, the highest purpose of men cannot be fulfilled;—hence for the benefit of the duller persons, it is necessary to convey the teaching indirectly, by indicating, in the first instance, the particular spot within the Lotus of the Heart (as the abode of the Self, the *Brahman*). Secondly, though the Self in its essence is the object of the single true cognition of '*Being*' and is devoid of all qualities,—yet for the benefit of person with dull intellect has his heart so fixed upon the Highest Being possessing the highest qualities, that it is found necessary to speak of such qualities belonging to him as 'being of unfailing wish' and so forth.—Thirdly, though in the case of persons who have realised *Brahman*, the avoidance of such objects of sense-gratification as the woman and the like comes by itself,—yet, it is not easy to divert, all at once, the longing for objects of sense-gratification that has grown through long continued indulgence extending over several births; hence, it is found necessary to enjoin such detailed means of accomplishing the end as 'celibacy' and the like (that '*Brahmacharya*' in

the present context stands for *Celibacy* is clear from what Saṅkarāchārya himself says under VIII. iv..3 below, when the term is explained as 'renunciation of desire for women')—Fourthly, though in the case of persons who have realised the unity of Self, there can be no *goer* or *going* or *place to go to* (all which involve diversity ; consequently, what happens is that, on the disappearance of the root-cause of that particular factor of Nescience,—they lapse (on death) into their own Self,—just as the lightning lapses into the *Ākāsha*, as Air lapses into itself as soon as it is manifested, or as the Fire lapses into itself, when the fuel has been entirely burnt up; and yet, there are many persons whose minds are still beset with such diversities as the *goer*, the *going* and the *place to go to*,—and who are still given to worshipping (or meditating upon) *Brahman* as abiding within the Heart and as endowed with qualities ; and for the benefit of these persons, it has to be pointed out that (on death) they pass out (of the body) by an Artery in the Head. It is for all these purposes that the Eighth Discourse is proceeded with. The Absolutely True *Brahman*, Being, one, without a second, regarded by persons of dull intellect as non-existent ; hence, what the Smṛti (text) thinks is that (though the teaching now going to be imparted is not the absolutely right one,—yet even through such wrong teaching) let these (ignorant) persons be brought on to the right Path. we shall, gradually, lead them up to the knowledge of the Absolutely True also.

TEXT—**Now, in this city of Brahman, there is a small Palace in the shape of the white Lotus ; lies the small inner Ākāsha ;—That which lies in that should be sought after and should be understood.—(1)**

BHĀṢYA—*Now*,—after this,—what is going to be described is the *small Palace like the white Lotus*,—which

appears like the white Lotus ; it is as if it were a palace, guarded as it is (like a palace) by gate-keepers and others. *In this city of Brahman*,—the city of the *Supreme Brahman* ; just as the king, who has many subjects under him, has his city,—so has the Brahman His city, equipped with the several sense-organs, mind and intelligence devoted to the service of their Master;—in the City, there is the palace of the king,—so here in Brahman's city, the Body, there is a *small Palace*,—which is, the locus of the apprehension of *Brahman* (that is, it is the place where *Brahman* is cognised); just as *Viṣṇu* is cognised in the piece of Black stone.—In this body, which is an off-shoot of one of his products, *Brahman* named ' Being ', enters in the form of the Living Self,—for the purpose of differentiating Names and Forms ;—as has been explained above. For this reason it is in this Palace of the White Lotus in the Heart that *Brahman* is apprehended by persons who have withdrawn their organs (from activity), who are no longer attached to external things, and who are specially equipped with means of success as Celibacy and Truth, and who go on meditating upon *Brahman* as endowed with the qualities going to be described. Such is the sense of what is taught in the present context.

There is a *small*—smaller than the said Palace—

In the small Palace, *there it lies a small*—smaller ; the Palace itself being *small*, what lies within it must be *smaller* than the Palace ;—*Inner Ākāsha* ;—i. e. *Brahman named Ākāsha* '; it is going to be declared later on that ' *Ākāsha is His name* '; and the reason for this lies in the fact that like *Ākāsha*, *Brahman* is bodiless, extremely subtle and all-pervading. *What lies within*—inside—*that Ākāsha should be sought after*,—*that* and that alone should *be understood*—with particular care ; that is, it should be directly perceived after

careful search through such means as going to a teacher, listening to him and so on.—(1)

TEXT—**If they should say to him—'In this city of Brahman there is the Small Palace like the White Lotus,—and there lies the smaller *Inner Ākāsha*,—*what* is it that lies within it which should be sought after and should be understood?',—he should say in reply (as follows).—(2).**

BHĀṢYA—When the Teacher has said above (in text 1),—if the *Disciples should say*—urge the argument—what argument?—this—'in this *city of Brahman*,—which is limited in extent,—*there is the Smaller Palace like the White Lotus*,—*and within that lies the still smaller Inner Ākāsha*;—what could lie within the Palace of the White Lotus? Only that which should occupy a smaller space than that;—*that smaller Inner Ākāsha*,—*what is it that lies within it*, by seeking after which, or by understanding which, what reward would accrue to the Seeker? Hence, there is no use for that which has been declared to be as to be sought after or understood.'—When the Disciple has urged this argument, the teacher *should say in reply* (as follows)—says the Vedic Text.—(2)

TEXT—**As large as is this *Ākāsha*, so large is that *Ākāsha*, *in the Heart*. Both Heaven and Earth are contained within it; both fire and air, both the sun and the moon, the lightning and the stars, and whatever there is in this world, and also what is not,—all that is contained within it.—(3)**

BHĀṢYA—Listen, please.—You say that "*Ākāsha* within the White Lotus being small, what is contained therein must be smaller than that".—This is not right; when I said that the 'Inner *Ākāsha* within is smaller', I did not mean that the *Ākāsha within the White Lotus* was

'smaller' than the White Lotus; what I meant was that the White Lotus is small, and in keeping with it, the inner organ residing within that Lotus is limited in scope by the *Ākāsha in the Lotus*; and when that internal has become purified by the withdrawal of the organs, the *Yogin* (Mystic) perceives therein *Brahman*, pure, appearing like the Light of Consciousness and of the same size as the said inner organ,—just as the reflected image of a real substance is seen in clear water or other reflecting substances;—this is what I meant when I said that *therein lies the smaller Inner Ākāsha*; all this being due to the limitation imposed by the internal organ. In reality, by itself,—*as large—in size—as is this Material (Elemental) Ākāsha* is known to be,—*so large is that Ākāsha in the Heart*,—in which, I said. was what was *to be sought after and understood.* By the phrase '*so large*' it is not meant that it is really of the same size as *Ākāsha*, what is meant is to cite an illustration and no nearer parallel to *Brahman could* be found.

Question:—"But why should *Brahman* not be understood as really of the same size as *Ākāsha*?"

Answer—Because of such Vedic texts as—'By whom is covered the *Ākāsha*, the Heaven and the Earth' (*Mahānārāyaṇa Upa.* 1. 3.);—'From that Self was produced *Ākāsha* (*Taitti. Upa.* 2. 1. 1.)—'In this Imperishable Entity O Gārgī, does *Ākāsha* subsist' etc., etc. Further, *within this—Brahman-Ākāsha*, as conditioned by the limitations of the intellect,—*are contained both Heaven and Earth*, i. e. these are properly contained; it has been said before that 'as the spokes are fastened to the nave etc.'—so also are contained therein *both Fire and Air*, etc., as before. *Whatever there is in this world*—as related to the said conditioned Embodied Self,—and so *also what is not*—

known to be so related to it,—what is *destroyed* and what is *yet to come* both are spoken of as ' is not ',—this is what the phrase ' *is not* ' in the text stands for,—and not what *is absolutely non-existent*; as for an absolutely non-entity it would not be possible to be ' contained' in the *Ākāsha of the Heart*.—(3)

TEXT—**If they should say to him—"If all this is contained in this *City of Brahman*, all beings and all desires,—then, when decrepitude overtakes it, or when it perishes, what is left of it ?"—(4)**

BHĀṢYA—When he has said above, if the disciples should say to the teacher as follows:—" If *in the* above-mentioned *City of Brahman*,—i. e. in the *Inner Ākāsha* circumscribed by the *City of Brahman*,—*is contained all this, all beings and all desires*.—The teacher has not spoken of the Desires why then should the disciples mention it ?—There is nothing wrong in this ; in the expression ' whatever is in this and what is not used by the teacher (in the preceding text) has included the Desires also ; and also the Desires are already included under the term 'all'. *When*—at which time,—this body, called ' the City of Brahman ', is *overtaken by decrepitude*—marked by grey hairs and shrunken skin,—or old age,—or, on being torn or maimed by weapons, *it perishes*,—decays, is destroyed,—*what is left of it* ? What is meant is that, just as on the destruction of jar, the milk, curds and oils contained in the jar also become destroyed,—so when the body is destroyed, all that is contained in the body should also, gradually one after the other, become destroyed ; —this destruction, thus, having come about, what is left of it,—of what has been described above, what is there left ? The sense is that nothing is left." (4)

TEXT—**He should say—' By the decrepitude of this (body), that does not age ; by the death of this, That**

is not killed; That is the true *Brahman-City*; in this are all desires contained. This is the Self, free from evil, free from decrepitude, free from death, free from sorrow, free from hunger and thirst, with true desires and true volitions. As in this world, the subject-people follow as they are ordered and accordingly live upon that country, that province and that piece of cultivated land, which they desire.—(5)

BHĀṢYA—Being thus urged by his disciples, *he*—the teacher—*should say* (as follows) removing their misconception.—"How?"—*By the decrepitude of this* Body—That—the above—described Brahman called the '*Inner Ākāsha*', wherein all is contained,—*does not age*,—i. e. it does not become changed (decay); *nor by the death of this*—caused by the stroke of weapons,—*is that killed*; *Ākāsha* is not affected (by any strokes of weapons),—what to say then of *Brahman* which is still subtler, without sound, without touch, is not affected by the defects of the body or the sense-organs.

It was necessary to explain here why *Brahman* in the Body is not affected by the defects of the Body and the sense-organs; but it is not explained here, as it would make a break in the continuity of the present Exposition; we shall explain it with suitable reasons, later on, under the story relating to *Indra and Virochana*.

That is the true—not unreal—*Brahman City*; —hence the term '*Brhmapuram*' stands for *Brahman itself as the City* that '*Brahmapuram*' 'City of Brahman', which is called the 'Body', only in so far as it characterises the *Brahman* therein, and it is unreal,—as declared in the Vedic text 'all modification is only a product of words, a mere name';—though the sprout of the body, which, as a product, is unreal, yet, as it is in the body that *Brahman* is perceived, it

is called the '*City of Brahman*', in the *practical* (not absolutely real) sense; the *real* '*Brahman-city*' is *Brahman Itself*; as it is this that forms the basis of all practical usage. —For this reason, in this—*in the Brahman-city* characterised by the White Lotus—which is your own self,—*all desires*,—all that are wished for, by you, in the external world—*are contained*. That is to say, on account of this, when you are going to employ the means for attaining that *Brahman* you should give up all desire for external things.

This is the Self,—the real Self of you all. And now listen to what Its character is :—*It is free from evil*,—One in whom all 'evil', in the shape of Merit and Demerit has been destroyed,—*free from decrepitude*,—whose decrepitude has passed off,—*free from death*.—"This has already been asserted before—It is not killed by the death of the body; why is it asserted again?"—

It is reiterated with a view to the possibility of the idea being entertained that 'though It is not affected by the decrepitude and death of the Body, It may be subject to them in other ways.'—*It is free from sorrow*,—all sorrow disappeared; 'sorrow' is the mental suffering caused by separation from what is desirable ;—*it is free from hunger*—all desire for food gone,—'*free from thirst*',—all desire for drinking gone.—"By the assertion *of freedom from evil all else*,—*from decrepitude down to sorrow*,—becomes precluded, by the preclusion of their cause (in the shape of *evil*), decrepitude and the rest being the effects of 'evil'. Or, the denial of *decrepitude* and the rest would imply that there are no effects produced by Merit and Demerit, which thus, even though present, would be as good as non-existent; so that the denial of these separately (in the form of 'evil') would be superfluous."—True, it would be so; yet, it might be thought that—'just as, even though god is

free from such pleasures as are due to Merit, yet He has that bliss which is in His very nature,—as declared in the text '*Brahman* is Consciousness and Bliss'; similarly, even though He is free from such decrepitude etc., as are due to demerit, yet the pain due to such decrepitude etc., might be there in His very nature.'—And for getting rid of such an idea, to deny Decrepitude and the rest, even apart from Merit and Demerit.—The mention of 'Decrepitude' and the rest stands for all kinds of pain; as the number of Pains due to Sin is endless; it would be impossible to deny each of them singly,—hence, for the denying of all sorts of pain, it is only right that 'freedom from evil' itself should have been mentioned (as the source of all kinds of pain).

He is with true desires,—i. e. all His desires are infallible; the desires of worldly people are '*not true*, they are not always fulfilled; but the desires of God are the contrary of that, they are infalliable;—similarly, *His volitions*, arising out of those desires, *are also true*; in the case of God, both desires and volitions are due to the limitations of Pure *Sattva* (the altitude of Goodness);—just like the term '*Chitragu*' ['One possessing cows of variegated colours, where the variegated colour does not exist in any of the cows, yet the phrase is used on the basis of the various colour of individual cows],—and they do not really subsist in God Himself, because it has been declared that He can be spoken of only through negations—'not this, not that'.—It is the Self, of this said character that should be learnt by persons desiring '*self-sovereignty*' from Teachers and from Scriptures, as the one object of self-realisation.

"If this Self is not known, what would be the harm"?

Listen to the harm that I am to explain by means of an illustration:—'*As in this world, subject-people follow as they are ordered*; the common people, knowing that some

one else is their master, follow as they are ordered by him —what—*they accordingly live upon that country and upon that piece of cultivated land which they desire*,—in accordance with their own intelligence,—and they live upon that same country. This example illustrates the harm that accrues to one through not being self-dependent, and being dependent upon the experiences that follow from his *merit*.—(5)

TEXT—**And just as in this world, the Region won by Action perishes, so also does perish, in the other world, the Region won by righteous deeds. Those who go from here without having understood the Self and these true desires,—for them, in all regions, there is no freedom to do what they wish ; while those who go from here after having understood the Self and the true desires, become free, in all regions, to do what they wish.—(6)**

BHĀṢYA—Another example of the perishability (of all things but the Self) ; *Just as in the world* etc., etc.,—just as in this world, for the subject-people who follow the orders of their masters, the *Region won* by service and other acts, having its enjoyment dependent upon others,—*perishes*—comes to an end ;—the text next proceeds to the other factor of the illustration.—*So also does perish the Region won by righteous deeds*,—like the performance of the *Agnihotra*,—having its experiences dependent upon others.

The text next points out the person on whom befall the said undesirable results ;—*those who* etc.—In this world, those who, quite capable of, and entitled to, both Knowledge and Action,—*without understanding*—without realising in their own consciousness,—*the Self*—as described above, through the teachings of the Scriptures and Teachers,—*go from here*,—depart from this present body,—as also those who, *without understanding* the above-mentioned *true desires*

—i. e. such desires as arise from true volitions, in the Self, —go from here,—for all such people, *in all regions, there is no freedom to do as they wish*,—i. e. they have no independence, being like subject-people—subservient to the orders of their king. *While those* in this world—others—who, *go after having understood*—realised in their own consciousness,—through the teachings of the scriptures and teachers,—*the Self, as also* the true desires,—as described above,—for them, in *all regions there is freedom to do what they wish* ;—just as there is in this world for the king of the whole world.—(6)

End of Section (1) of Discourse VIII.

SECTION (2)

TEXT—**If he be desirous of the Region of the Fathers, by his mere will, his fathers come upto him ; and having become successful in obtaining the Region of the Fathers, he feels happy and great.—(1)**

BHĀṢYA—It is next explained how the man is free to do what he wishes, in all Regions :—If one,—fully equipped with such resources as celibacy and the like, which are going to be described,—has realised in his heart, the Self as described above,—as also the true desires subsisting therein, —then, on relinquishing this body, if *he be desirous of the Region of the Fathers* ;—the term '*pitaraḥ*' here stands for one's ancestors, and they themselves are here spoken of as 'Regions' because, being the source of happiness, they are objects of experience ;—and if the man has his desire fixed on these ancestors,—i. e. if he has the desire to meet his ancestors,—then- *by his mere will, his Fathers come up to him*,—i. e. become connected with him. As he is of pure nature and hence his will is infallible, like the will of God Himself,-he becomes successful in obtaining-the experience

of—*the Region of the Fathers,—he feels happy and great,*— he is honoured and he prospers, or experiences greatness.—(1)

TEXT—**If he be desirous of the Region of Mothers, by his mere will, his mothers come up to him; and having become successful in obtaining the Region of Mothers, he feels happy and great.—(2)**

If he be desirous of the Region of the Brothers, by his mere will, his brothers come up to him; and having become successful in obtaining the Region of the Brothers he feels happy and great.—(3)

If he be desirous of the Region of Sisters, by his mere will, his sisters come up to him, and having become successful in obtaining the Region of Sisters, he feels happy and great.—(4)

If he be desirous of obtaining the Region of Friends, by his mere will, his friends come up to him; and having become successful in obtaining the Region of Friends, he feels happy and great.—(5)

If he be desirous of the Region of Scents and Garlands by his mere will, scents and garlands come up to him; and having become successful in obtaining the Region of Scents and Garlands, he feels happy and great.—(6)

If he be desirous of the Regions of Food and Drink, by his mere will, food and drink come up to him; and having become successful in obtaining the Regions of Food and Drink. he feels happy and great.—(7)

If he be desirous of the Regions of Song and Music, by his mere will, song and music come up to him; and having become successful in obtaining the Regions of Song and Music, he feels happy and great.—(8)

If he be desirous of the Regions of Women, by his mere will, women come up to him ; and having become successful in obtaining the Regions of Women, he feels happy and great.—(9)

BHĀṢYA—The rest is as before.—'*Mothers*' stands for the female ancestors, who were the source of much happiness in the past ; such is the implication ; as it is not right that the Mystic of the pure nature should have any longing for, or connection with, such mothers as may have been the source of suffering and pain, in such lives as that of the village-hog and the like.—(2-9)

TEXT—**Whichever country he is attched to, and whichever desirable thing he desires,—all this comes up to him, by his mere will ; and having been successful in obtaining this, he feels happy and great.—(10)**

BHĀṢYA—*Whichever country*—place—*he is attached to, whichever desirable thing he desires*,—even those in addition to those described above.—*all this*—that is desired by him—the country and the desirable thing—*comes up to him, by his mere will* ;—and thus his desires not being thwarted, and having obtained what he desired, *he has become successful in obtaining all this,—he feels happy and great* ; as is already explained.—(10)

End of Section (2) of Discourse VIII.

SECTION (3)

TEXT—**These are the 'True Desires' hidden by the untrue ; though they are true, they are hidden by the untrue ; for whoever departs from here,—him one cannot see again in this world.—(1)**

BHĀṢYA—For the purpose of encouraging aspirants to adopt the means to accomplish the contemplation of the Self as described above, the text, would by compassion, says :—It is really a great pity that these 'True Desires',

though subsisting in the Self and quite capable of being fulfilled *are hidden by the untruth.* Though the 'Desires' subsist in the Self and rest in men's own selves,—yet they are 'hidden' by *the untruth*, the term 'Untrue' stands for—(*a*) the longing for such external things as women, food, clothes and the rest, and (*b*) the consequent freedom of action,—these are called 'untrue', because they are due to false knowledge, and when the 'True Desires' are not fulfilled on account of this false knowledge, this latter acts *like* a 'covering'.

Question—"In what way is the non-fulfilment of the Desires due to the Covering of the Untrue?".

Answer—Whoever related to this Man,—be it his son, or brother or other loved person,—*departs* from this world—dies—*him*—the loved one, Son or Brother,—*one cannot see again in this world*,—even though he is present in the Ākāsha of one's own heart (and that is because it is hidden by False Knowledge).—(1)

TEXT—**Now, those of his people who are alive and those who are dead, and whatever else there is which, though desiring, one does not obtain,—all this one finds when he goes there. As here are his 'True Desires hidden by the untrue'. And just as people who do not know the place walk over the ground and do not know the golden treasure hidden under-ground,—so do all those creatures, though daily going to this *Brahman-Region*, know it not; as they are carried away by the untrue.—(2)**

BHĀṢYA—*Now those of his*—the knowing man's—*people who are alive*,—are living, such as his sons, brothers and others.—*and those who are dead*,—friends and relatives,—*and whatever else there is*—in the world, in the shape of clothes, food, drink and the like and grams and other such

things—*which, though desiring, one does not obtain,—all this one finds when he goes there,*—i. e. into *Brahman* called the *Ākāsha in the Heart,* one finds all this in the manner described above. As here,—in this *Heart—Ākāsha,—are all his 'True Desires hidden by the Untrue'*, as described above.—" But how can this unreasonable thing happen ? "

Answer—Just as the golden treasure—gold buried underground, for future use, by hoarders is called 'Treasure'—this golden treasure under the ground, *those people do not know who do not know the place,*—i. e. who are unable to discover the land with treasure buried underground, with the half of the *Science of Buried Treasures,*—though they walk over the place, they do not know the treasure, though it can be easily discovered ;—in the same manner, *all these creatures*—who are beset with nescience (ignorance)—*though daily going to the Brahman-Region*—Brahman itself as the Region—during deep sleep,—*know it not,*—i. e. they do not realise that 'I have today become merged *in the Brahman-Region ; as they are carried away*—led away *by the untrue,* —as described above ; that is, they become drawn from their real forms by ignorance and other defects. Hence it is that this calamity befalls all creatures that though *Brahman* is quite within their reach, they do not reach it.—(2)

TEXT—**This Self verily, is in the heart. Its etymological explanation is this**—*This* (*'ayam'*) *is in the heart* (*'hṛdi'*) ; **hence it is called** '*Hṛdayam*' (*Hṛdi-ayam*). **One who knows this goes to the Heavenly Region everyday.—(3)**

BHĀṢYA—*This Self,*—which has been spoken of in the present context as 'free from evil', is recalled by the particle '*vai*' (verily) ;—the sense being that *this Self,* which is going to be described, *is in the heart,*—in the white lotus of the heart,—and this same Self has been referred to above

by the term '*Ākāsha*'. *The etymological explanation of this*,—of the Heart. '*Hṛdaya*'—*is this*,—none other. Because *this*—*Self*—exists—in the *Heart*, therefore it is 'Hṛdayam', 'Heart'. What is meant is that, even under the well-known explanation of the name '*Hṛdaya*' (Heart), the Self should be understood to lie in one's own Heart. *Every day*—day after day—*one who knows this*—who knows that the Self is in the Heart,—*goes to the Heavenly Region*,—the *Brahman in the Heart*.

"As a matter of fact, even one who does not have this knowledge reaches the *Brahman in the Heart*, during deep sleep; as it has been, declared that 'at that time my dear, he becomes merged in Being".

True, this is so; but there is a difference. Whether knowingly or unknowingly, all creatures are really *Being*, *Brahman*,—yet the man who has been taught that 'that thou art' and comes to realise it that 'I am pure Being, nothing else', and thence becomes Being itself. In the same manner, though the man with knowledge, and the man without knowledge, both attain Being during deep sleep, yet it is only the man with knowedge who *goes to the Heavenly Region*,—as asserted here; because, even on the falling off of the body, the reward of knowledge must accrue to him (and going to Heaven is that reward, which does not accrue to the man without knowledge); this is the difference.—(3)

TEXT—**Now, this serene and happy Being, after having risen out of this body and having reached the highest light, becomes merged in his own true form; that is the Self,—he said. This is the Immortal and the Fearless, this is *Brahman*; and the name of his Brahman is '*Satya*' (the True).—(4)**

BHĀṢYA—During deep sleep, the Man, merged into Being, his Self, becomes *serene and happy*,—i. e. he shakes

off the impurity born, during the waking and dream states, of contact of objects with sense-organs ;—though the term '*serene and happy Being*' is applicable to all creatures,—yet, inasmuch as the subject-matter of the context is one who has been spoken of as '*one who knows* this goes to the Heavenly Region,'—it is this person who is spoken of here as '*this serene* and happy Being', because of the special stress that is laid upon the term '*this*'.—*Now, this serene and happy Being*, on renouncing the body and *having risen out of the body*,—i. e. giving up the notion that the Body is the *Self*,—the term 'rising' cannot be taken in the ordinary sense of *rising* from a seat (for instance); because the text speaks of '*his own form*'; one's 'own form' is not to be attained by rising out of something else ; in fact, it would not be '*his own form*' *if it had to be reached* ;—*having reached the Highest Light*,—in the form of the Supreme Self, of the nature of pure consciousness.—that is, having realised his real nature ;—*becomes merged in his own true form*. Before this mergence into his true form, the man, under the influence of ignorance, regarded the body itself as his highest form ; and it is in comparison with that position that the present is spoken of as 'his own form' in fact, 'being with a body' is the 'own form' of the Self. *That*—Highest Light which is the 'own form' reached by the *serene and happy Being*,—is the Self,—he said. The person referred to here as 'he' is the Teacher who has been advised by the Veda above as 'he should say' to the disciples (under VIII. i. 5.). Further, *this is the Immortal*,—imperishable, *Infinite* ; as has been declared above 'that which is Infinite is immortal' ;—and because it is immortal, *it is Fearless* ; because the infinite has no second:—hence *this is Brahman* ;—and *the name of this Brahman is 'Satya'* (True).—"What is True ?" True is that which is never unreal, and *Brahman* alone is this ; as asserted above—'that is the true,

that is the Self',—"Why is this name of Brahman mentioned here?"—For the purpose of eulogising method of meditating upon it.—(4)

TEXT—**These are the three letters—'*Sa*', '*ti*' and '*yam*'; the '*sat*' is the immortal,—the '*ti*' is the mortal,—and '*yam*' for that whereby one joins both; because by it one joins both, therefore it is '*yam*'—one who knows this daily goes to the Heavenly-Region.—(5)**

BHĀṢYA—*These are the three letters*—in the name of *Brahman*—(1) '*sa*'—(2) '*ti*'—(3) '*yam*'.—i. e. the letter '*sa*', the letter '*ta*' and the syllable '*yam*'; as a matter of fact, the '*t*' (in '*sat*') and the '*i*' (in '*ti*') have been inserted only for the purposes of pronunciation; because these are again spoken of by the short syllable themselves. That which is '*sat*',—i. e. the letter '*sa*',—*is the Immortal*;—it is immortal, because it denotes the Immortal in Being—*Brahman*; that is why the '*sa*' has been mentioned along with '*t*';—*that which is* '*ti*' that is, the letter '*ta*' *is the mortal*;—and *that which is* '*yam*',—by that letter *one joins both*,—that what were two, *mortal and immortal*, is joined and combined one, the Imperishable,—one joins these, cantrols them-brings under one's own control.

Because by it one joins both, therefore it is '*yam*'; so that it is this controlled and joined together that the two together are spoken of as '*yam*'.—That the letters composing the name of *Brahman* are themselves endowed with such character as immortality and the like,—is in itself a sign of great fortune;—what to say of Him who bears that name?—such is the praise sought to be bestowed upon the object of meditation.—*One who knows this*—i. e. who knows *Brahman*, the bearer of the name, through the said explanation of the name,—*daily goes to the Heavenly Region*; as already explained before.—(5)

End of Section (3) of Discourse VIII.

SECTION (4)

TEXT—**Now, this Self is the dam, the embankment for the safety of those Regions. This dam, Day and Night, do not cross, nor decrepitude, nor death, nor sorrow, nor merit, nor demerit; all evils turn away from it; as this Brahman-region is free from evil.—(1)**

BHĀṢYA—*Now, this Self* etc., etc.—The 'Serene and happy Being' described above is again being eulogised, through its form as being endowed with many qualities, told as well as untold,—for the purpose of thinking it up with the accomplishment of celibacy.

This Self—as described above,—*is the dam*, like a dam, —*the embankment*,—the bulwark; the entire universe is held up by this Self which makes it compatible with the character of the acting agent, by rules relating to the divisions into Castes, Life-stages, Action, Actor and results of action. If it were not so held up by God, the universe would be destroyed; hence, He is the 'dam', the 'Embankment'.—"For what purpose is He the 'dam'?"—*For the safety of these Regions*;—for the safety, the non-disintegration, the non-destruction of the Regions of *Bhūḥ*, (*Bhuvaḥ*) and the rest, which are the locus of Actors, Actions, and Results.—"What are the qualities of this *Dam*?"—*This Dam*, the Self—*Day and Night*,—the determinant of all that is born,—*do not cross*; other selves entrusted in the cycle of Birth and Death are always determined, circumscribed by time in the shape of Day and Night; this Self, in question however, is not so circumscribed by Time; such is the meaning. This follows from such *Shruti-texts* as—'Because the year revolves below through days' (*Bṛhada*—Upa. IV. iv. 16.);—for this same reason, *decrepititude crosses it not*, —it does not approach it;—similarly, *death does not cross it*; *nor sorrow, nor merit, nor demerit*;—the terms '*Sukṛta*' and

'*Duṣkṛta*' stand for *Merit and Demerit.* What is meant by *crossing* here is *approaching, affecting,*—not the actual going over from one side to the other; because the Self is the cause (of all things) and no effect (product) can ever cross over (go beyond) its cause. Day and Night and the other things are all the products of *Being*; where there is *approach or crossing*, it is always of one thing by another thing, not by itself; the Clay, for instance, is never *approached or crossed* over by the jar.

Though on a precious occasion the Self has been already described as 'free from Evil etc.'—by the denial of evil and other things,—yet in the present context, an additional trait is pointed out by the phrase 'crosses not', which denies the possibility of the Self being an object of *approach*; and along with these, the similar negation of decrepitude and other things also has been reiterated. *Day and Night* are directly mentioned, and all the other 'evils' are not menioned specifically, they are mentioned by the single common word 'Evils'.—*All evils turn away from this Dam*, the Self, without approaching it;—*as this Brahman-Region*—the Region, *Brahman*—has been declared to be *free from evil.*—(1)

TEXT—**Therefore, having reached this Dam, the blind ceases to be blind, the hurt ceases to be hurt, the afflicted ceases to be afflicted.—Therefore, having reached this Dam, even Night becomes Day as this Brahman-Region is lighted once for all.—(2)**

BHĀṢYA—Because blindness and other disabilities, which are the effects of sin, come only to one with a body, and never to one who has no body,—*therefore, having reached this Dam*,—having got at it,—*one ceases to be blind*,—even though when he had the body, he was *blind*;—similarly *one who was hurt while* he was in the body,—

ceases to be hurt,—when, on being separated from the body, he has reached the Dam—similarly *one who was afflicted*—suffering from disease and other afflictions,—*ceases to be afflicted*.—Further, because there is no Night and Day at the Dam, therefore, *on reaching the dam, even night*,—in the form of darkness—*becomes day*; that is to say, for the knowing man, everything becomes *day*,—which is of the form of the light of consciousness, and is like the day, comes to be one uniform form—that of *Being*.—The *Brahman-Region is lighted* once for all,—i.e. it is ever effulgent and always of the *same form of Being*.—(2)

TEXT—**Those who attain this *Brahman-Region* through Celibacy,—to them belongs this *Brahman-Region*; and for them there is freedom to act as they please in all regions.—(3)**

BHĀṢYA—Such being the case, *those who attain this Brahman-Region through Celibacy*,—through renouncing all desires for women, and after having learnt the scriptures and received instructions from Teachers,—attain it—i. e. realise it within their own self,—*to them*—who are equipped with the weapon of celibacy, and have come to know *Brahman*;—*belongs this Brahman-Region*,—not to the others, who still entertain longings for the contact of women and other objects of sense,—even though they may have come to know *Brahman*;—*for them there is freedom to act as they please, in all regions*,—as already explained above. Thus what is meant is that celibacy is the highest means of success for knowers of *Brahman*.—(3)

End of Section (4) of Discourse VIII.

SECTION (5)

BHĀṢYA—That Self which has been eulogised as possessing the qualities of the *Dam* and other things,—for

the attaining of that Self, it is necessary to lay down a means which would be subsidiary to *knowledge* (which alone is the direct means to it); and this subsidiary means is now laid down in the form of *celibacy*; and the text also eulogises it through *Sacrifice* and other things, in order to show that it is well worth carrying into practice.—

TEXT—**Now, that which they call '*Sacrifice*' is only Celibacy; as it is only by means of Celibacy that the knower attains that. And that which they call 'Worship' is only Celibacy; as it is by means of Celibacy that, having worshipped, one attains the Self.—(1)**

BHĀṢYA—*Now that which*, in the ordinary world, *they call 'Sacrifice'*,—which cultured people declare to be the means of accomplishing the highest purpose of man, *is only Celibacy*; the result that follows from the sacrifice is secured only by one who is equipped with Celibacy, and in this sense the sacrifice also should be understood to be *Celibacy*.

Question:—"In what way is sacrifice Celibacy?"

Answer:—*As it is only by means of Celibacy that the knower attains*—secures—*that*—the *Brahman-Region*,—which is also the indirect result of sacrifice; hence, *sacrifice also is only Celibacy*. Further, *Sacrifice* (*yajña*) is only Celibacy, because of the presence of the letters '*ya*' and '*jña*' in the expressions '*yajñātā*' (knower) (as also in the term '*yajña*').

That which they call 'worship'—that also *is only celibacy*.—"How?"—It is by means of celibacy that one *worships* God or (*iṣṭvā*),—or evinces an eager desire for knowing the Self (which is also meant by 'iṣṭvāḥ'),—*and attains the Self*; so that because of the presence of the root '*iṣ*' in both '*ēṣaṇā*' (worship or Desire) and '*iṣṭa*' (worship), the *worship* also is only Celibacy.—(1)

TEXT—**Now, what they call *Sattrāyaṇa* (Sacrificial Session), that is only Celibacy ; as it is by means of celibacy that one attains *Salvation* ('*trāṇa*') from Being ('*sat*'). Now, that which they call '*Mauna*', (Silent meditation)—that is only Celibacy, as it is by means of Celibacy that one understands the Self and then *Meditates* ('*manutē*').—(2)**

BHĀṢYA—*Now, that which they call 'Sattrāyaṇa' (Sacrificial Session) that is only celibacy ; as it is by means of celibacy that one secures—from the Supreme Self,—his salvation*—protection.—Hence the name '*Sattrāyaṇa*' also is only celibacy. *Now, what they call 'Mauna'* (Silent meditation), *that is only celibacy* ;—as it is by means of *celibacy*, —when one is equipped with celibacy—*that one understands the Self*,—through the scriptures and the teacher,—*and then meditates*—contemplates (*manutē*); hence, the name '*Mauna*' also is only celibacy.—(2)

TEXT—**Now, what they call '*Anāshakāyana*' (Indestructible), that is celibacy ; as his Self never perishes which one attains by means of celibacy.—Now, that which they call '*Araṇyāyana*' (Ocean path), that is celibacy ; as '*Ara*' and '*Nya*' are two oceans in the *Brahman-Region* in the third Heaven from this ; and therein is the *Airammadīya Lake*, and there the *Banyan-tree*, *Somasavana*, there the *Aparājitā* (unconquered) *city of Brahman*, as also the Golden (Hall), specially built by the Lord.—(3)**

BHĀṢYA—*Now, what they call 'Anāshakāyana'* (Indestructible), *that is Celibacy ; the Self that one attains by means of Celibacy, that never perishes* for the man who is equipped with Celibacy ; hence, the *Anāshakāyana* also is only celibacy.—*Now, that which they call 'Araṇyāyana'* (Ocean-path), *that is only celibacy* ; inasmuch as the two

oceans named '*Ara*' and '*Nya*' are the '*path*' (*ayana*) of the man equipped with celibacy,—the *Araṇyāyana* is celibacy.

The sense of all this is that the man who knows *Brahman* should carefully guard his celibacy, which is the highest auxiliary of knowledge, which has been eulogised as being identical with some of the best means of accom. plishing man's purpose in life,—e. g. being *knowledge*, it is *Sacrifice*,—being *worshipped*, it is *worship*,—being the *salvation* from *Being*, it is *Sattrāyaṇa*,—being meditation, it is *Mauna*,—being imperishable, it is *Anāshakāyana*,—passing through the two oceans '*Ara*' and '*Nya*', it is *Araṇyāyana*, and so forth.

In that Brahman-Region, there are the well-known oceans, '*Ara*' *and* '*Nya*',—two lakes like oceans,—*in the third Heaven from this*—i. e. the third, from the Earth and Sky (which are *first and second*)—in that third *Heaven* (i. e. counting from this World, Earth);—there also lies the *Airammadīya Lake*;—'*Aira*' is gruel, the lake *Aira is filled with gruel*, and it is also '*Madīya*, *Exhilarating*, rendering joyful, who make use of that gruel;—there also lies the *Banyan tree-Somasavana*—by name—or it may be an adjective signifying that *wherefrom Soma*, nectar, *flows*; so the tree is *nectar-dropping*.—In that same *Brahman-Region is the Aparājitā* (*unconquered*) *city*,—that is, that what is not conquered (won) by persons other than those equipped with Celibacy, who are not so equipped with it;—such is the City of *Brahman*, the *Hiraṇya-Garbha*;—*as also the golden hall specially built by the Lord*; the term 'Hall' has to be added to complete the sentence.—(3)

TEXT—**Those who attain the two oceans, *Ara* and *Nya* in the *Brahman-Region*,—by means of Celibacy,—to them, belongs this Brahman-Region and for them there is freedom of action in all regions.—(4)**

BHĀṢYA—In the Brahman-Region, there are two oceans *Arā* and *Nya* as described above;—*those who attain these oceans by means of celibacy,—to them belongs the Brahman-Region* described above; and for those, who are equipped with Celibacy and who know *Brahman, there is freedom of action, in all regions*; never for any others who are not firm in their celibacy and who have their merits attached to external things.

In this connection, some people hold the following view:—"In the ordinary world a great man is praised as 'you are *Indra*,—you are *Yama*—you are *Varuṇa*;' in the same manner, what deserves to be praised here, by means of the terms '*Iṣṭa*' '*Worship*; and the rest, is not merely the cessation of the longing for woman and other sense-objects, but *knowledge* which is the Direct means of Liberation; hence, it is this knowledge that should be regarded as praised by means of the terms 'worship' and the rest."

This is not right. For people whose mind is carried away by longings for woman and other external objects, it is not possible to have any discriminative knowledge of the Self and counter-Self; as is clear from hundreds of Vedic and Smṛti Texts, such as—'The Self-born one pierced the sense-openings outwards, hence one sees what is outside, not the inner Self' (*Kaṭha. Upa.* 4. 1.). Then again, it is necessary to lay down *accessory aids* to Knowledge, in the shape of the cessation of the longing for woman and other things,—hence it is only right and proper that there should be praise of this latter.

"Inasmuch as Celibacy has been praised as 'Sacrifice', and other things; it carries with it the implication that these latter also are the means of accomplishing the purposes of man."

True, it does carry that implication; but when Celibacy is praised as 'Sacrifice' and the rest, it is not in

view of the sacrifice and the rest being the means of attaining the *Brahman-Region*,—but in view of the well-known idea that they serve to accomplish some purposes of man; just as when the king is praised as 'Indra' and other deities, it does *not mean* that the king performs precisely those functions that are performed by *Indra* and other deities.

Question :—"These oceans and other things described as existing in the *Brahman-Region*,—and the experiencing of meeting with one's ancestors, described as resulting from one's *Will*,—are these real and exterior like the *Earth*, and *Acquatic things* found in the ordinary world, in the form of Ocean, tree, city, and golden hall,—or have they mere ideas present only in the mental conception of the man. What if it is so?"

If they are like ordinary Earthly and Acquatic things, existing in the gross physical (external) world, then they cannot be 'contained' in the *Ākāsha of the Heart* (as described above); and secondly, such a conception would go against the declaration in the *Purāṇas* that the Body and other things in the *Brahman-Region*, are purely *mental* (ideas) also against such Vedic texts as 'It is without grief, without cold'. (*Bṛhada. Upa.* V. x. 1.)

But if these things existed only in the mind, then this would be incompatible with such Purāṇic texts as 'oceans, rivers, lakes, tanks, wells, *sacrifices*, *Vedas*, *Mantras* and such other things approach Brahman in their gross physical forms.'

Not so; because if they had real physical forms, then it would be impossible for them to go to *Brahman* in their well-known (physical) forms; hence it has to be assumed that what is described as going to Brahman is some form assumed by the ocean and other things, other than their well-known physical forms. And as some sort of an

assumption is necessary in both cases, it is more reasonable to assume the generally accepted purely mental forms actually in the shape of men and women ; specially as all the connections described above are possible only with regard to the mental body. In fact, in dreams what are seen are men and women with purely *mental bodies.*

But those are all unreal ; and hence if these were what was meant then it would melitate against the Vedic text that ' His desires are true (real.')

Not so ; because there is a *reality* in the mental concept ; as a matter of fact men and women in purely mental forms are actually perceived during dreams.

But what are perceived during dreams exist only in the tendencies and impressions of the previous waking cognitions.

What you say is a very small part of the truth ; in fact, even those things that are perceived during the waking state are evolved only out of consciousness which is purely mental; as it has been declared before that the whole external world, which is perceived during the waking state, consists of Fire, Food and Water which are the products of the *Reflection* of the *Being.* (and Reflection is a purely mental process). It has also been declared that all regions have their root in the Will in such texts as ' they concerned the Heaven and Earth (*Chhā. Upa.* VII. iv. 1–) in fact, in all Vedic texts, it is in the Self alone that all regions have their origin, existence and dissolution : *vide such texts as ' just* as the spokes are fastened to the nave ' etc., etc. (*Chhā. Upa.* VII. xv. 1.). Thus, then, as between *external* (physical) and *mental* (internal) things, the relation of cause and effect is mutual, like that between the *seed* and the *sprout.* Though the *mental* are *external* and the external are the *mental*, yet they are never unreal in regard to the man's own Self.

But objects perceived during dreams become *unreal* for the man on waking.

True, but that *unreality* is in relation to the waking cognition, and does not attach to the dreamt of things by themselves. (That is, they are *unreal* not *per se*, but only relatively to the waking cognition.) Similarly (commonly) the objects of waking perception are unreal, not by themselves, but relatively .to the dream-cognition. What is truly *unreal* in regard to all things is the particular form (perceived), which, in all cases, is the product of false (wrong) cognition, as declared in the text—'all product has its origin in some word, it is a mere name and is unreal, all that is real and true is that there are three forms (universal, not particular); but these also, in their particular forms, are *unreal*, though by themselves, in the form of Pure *Being*, they are *real*.

Before the cognition of the True Self, every cognition is real in regard to its own object, like things perceived during dreams. So that there is no contradiction (or incompatibility). From all this it follows that the *Ara*, the *Nya* and other things connected with the Brahman-Region are purely mental objects; and so also are the fathers and other desired things, born of will. And as these are free from impurities attaching to the enjoyment of external things,—being the products of the will of Pure Being,—they are supremely happy and real for the Lords. And even on the Cognition of Being, the True Self, all things that had been produced by such volitions become merged into the form of the Being, the True Self,—just like the Serpent and other things produced by the imagination of the person become dissolved into the rope (which had been mistaken for the Serpent); and on thus becoming merged into Being, they become quite real and true.—(4)

End of Section (5) of Discourse VIII.

SECTION (6)

BHĀṢYA—If one, who is equipped with Celibacy and other means, and is free from all longings for all external objects, meditates upon *Brahman* located in the Lotus of the Heart, as described above, he goes out (at death) through the artery in the Head; this is what has got to be expounded now; hence the text proceeds with the 'Artery-Section' (of the *Upaniṣad*):—

TEXT—**Now, the arteries that belong to the Heart consist of the brown substance, of the white, of the blue, of the yellow and of the red. This Sun is verily brown, white, blue, yellow and red.—(1)**

BHĀṢYA—*The Arteries* that are going to be described as related to the Heart, shaped like the white lotus which the locus of meditation on Brahman,—which spread out on all sides from the fleshy substance of the Heart, just as the Sun's rays spread out from the solar disc,—*these consist of the brown substance*—i. e. filled with the extremely subtile essence of the subtile juice coloured brown,—and continue to exist in that form;—similarly they consist of the essence of white substance, the blue substance, the yellow substance and the red substance; this has to be understood all through. When the heat of the Sun in the form of 'Bile' passes through a process of heating (in the human body) and becomes mixed up with a small quantity of Phlegm, it becomes *Brown* in colour, and called 'Bile',—that same, when the Element of Wind predominates, becomes *Blue*; and when the Element of Phlegm predominates, it becomes *White*;—and when there is an equal quantity of Phlegm, it becomes *Yellow*; and when there is an excess of blood, it becomes *Yellow*;—Or the actual colours of these substanees may be found out from works on medicine. As regards the question as to why these substances are so,

the Vedic text declares that it is all due to connection with the Sun ; the heat from the Sun enters the arteries and assumes these colours.—"How ?"—*This Sun is brown*—in colour,—*the Sun is white,—the Sun is blue,—the Sun is yellow,—The Sun is red.*—(1)

TEXT—**Just as long—distance road goes to both villages, this as well as that,—so do the rays of the Sun go to both regions,—this as well as that. They spread out of the Sun and flow into these arteries ; and spreading out of these arteries, they flow into the Sun.—(2)**

BHĀṢYA—The Text proceeds to explain in what way is the Sun connected with the arteries :—In the ordinary world, *a long-distance road*—spreading far and wide—*goes to both villages—this*—near one—*as well as that*—that remote one ; just as in this example, the long road enters into both the villages,—*in the same manner the Rays of the Sun go to both regions,—this*—the solar disc,—*as well as that*—the man , and enter into both ; just like the long road.—"How so ?"—*They spread out*—proceed—*of the Sun,*—the solar disc—*and they flow into*—enter—*the arteries*—in the body of man—described above as being of *brown* and other *colours* ;—*and out of these arteries they spread out*—proceed in a series—and enter the Sun.—The term 'ray' (*rashmi*) is both masculine and feminine—hence, they are spoken of as 'they' ('*te*') in the last sentence.—(2)

TEXT—**And when one is thus sound asleep, at perfect rest, so that he knows no dreams,—then he enters into these arteries. Him no evil touches, as he is filled with light.—(3)**

BHĀṢYA—Under the circumstances described above,—*when*—at which time—*one*—the 'Living self'—is *thus sound asleep* ;—as sleep is of two kinds (with and without

dreams), the text has specified it as *'sound'*, which means that the functioning of all the organs has been withdrawn,—and hence, there being none of the impurities due to the contact of external objects, *he is at perfect rest*; and on that account, *he knows no dreams*—has no apprehension of any mental dream—cognition bearing an external form;—at the time that the man is thus asleep, *he enters into these arteries*,—that is, he enters into the said arteries which are full of the solar light, which means that he has entered the *Ākāsha* in the Heart *through the said arteries*. As a matter of fact, there is no cessation of Dream-cognition except when one has reached the True Being; and on the strength of this fact, the locative ending in the word '*nāḍīṣu*' (into the arteries) has to be changed into the instrumental (*nāḍībhiḥ*) (which makes the meaning to be that he enters, *through these arteries*, into the said *Ākāsha*, in the Heart). *Him*,—when he has reached the Pure Being—*no evil*—in the shape of Merit and Demerit—*touches*, as during that time the Self stands in Its own form.

It is only when the Self is circumscribed by the body and the sense-organs, that the said evil touches it by bringing to it pleasure and pain;—but when it has reached its own state of pure Being, no evil dares touch it; for the single reason that it is no longer an 'objective'; it is only when there are two distinct things that one becomes the objective of another; and there can be no such difference for one who has reached the state of Pure Being; in fact, it is only when the Self has fallen off from its own nature (of Pure Being) that it enters the states of Waking or of Dream; during which there appear cognitions of external things, due to the fact that the seeds of the man's ignorance, desires and *Karmic Residum* have not been quite burnt up by the fire of the *Knowledge of Brahman*; this we have explained under Discourse VI, and it should be understood

in the present context also—when the man is thus sound asleep, *he is filled up*—pervaded over—with the light—of the Sun, which is contained in the arteries. Hence, at this time, the man's organs do not go out for bringing about the experiences of external objects, through the arteries of the eye etc., and thus the organs being prohibited, the man remains firm in his own self, and it is only natural that he knows no dreams.—(3)

TEXT—**And when he is reduced to a weakened condition, those sitting around him say—'Do you know me? Do you know me?'—and so long as he has not departed from this body, he knows them.—(4)**

BHĀṢYA—Such being the case, *when*—at which time *Devadatta—is reduced*—brought to—*a weakened condition*, leanness and weakness due to disease or to old age, i.e. when he is on the point of death,—then, those relations of his *who are sitting around him*—surround him—say—'*Do you know me? Do you know me?*—who are your son, or your father?' and so forth,—so long as the dying *man has not departed from*—gone out of—*this body*,—he recognises his son and other relations.—(4)

TEXT—**When he thus departs from this body, then, through these very rays, he proceeds upwards; or goes up meditating on 'Om' and dies; and while his mind is failing, he goes to the Sun; as that indeed is the door to the Regions; the knowing ones pass through, while the ignorant ones are shut out.—(5)**

BHĀṢYA—'*Atha yatra*' is an adverbial phrase, meaning *Thus—when he departs from this body,—then, through these very rays, he proceeds upwards*—to the region that he has earned for himself by his actions; this refers to the ignorant person;—as for the other, the knowing man, who is fully equipped with all the accessories described above,

—*he goes up—Meditating*, through the syllable '*Om*', on the Self; *he goes*, as before, or *upwards*,—if he knows *Brahman*,—while the other, the ignorant person goes, horizontally;—and *dies*—goes out. The knowing person, when departing, *while his mind is failing*,—during the time that the mind is thrown out of gear,—*he goes to*—reaches—*the Sun*; that is, *very quickly*; it does not mean that the time taken by him in reaching the Sun is exactly that during which his mind is failing.—The next sentence explains why he goes to the Sun: *As that*—Sun—*indeed is the*—well-known—*door* through which the knowing one goes to the Brahmic Region; hence, for the knowing persons there is passing through,—*they pass through that* door—to the Brahmic Region; while for the ignorant persons, there is shutting out—*they are shut out*—from the Sun; that these latter are held back in the body by the light of the Sun, and hence do not pass through the Artery in the Head. That this is so is also indicated by the verse—'*Viṣvañanyā etc.*,', (the last foot of the next text).—(5)

TEXT—**To this end, there is the following verse:—**

'There are a hundred and one arteries of the Heart; one of them goes out into the Head; passing upwards by way of that, one reaches the Immortal; while tho other arteries serve as ways for departing in various directions;—yea, for departing in various directions.'—(6)

BHĀṢYA—*To this end*,—i.e. in the sense of what has gone above,—*there is the following verse—mantra* text—*there are a hundred and one arteries of the Heart*,—these are the *principal* arteries connected with fleshy mass of the Heart, as the actual number of such arteries is endless;—*of them, one goes out into the Head*,—passed upwards into the Head;—*passing upwards by way of that, one reaches the immortal*,—i.e. the state of immortality; *while the other arteries serve*

as ways for departing in various directions—proceeding towards various directions, i.e. both horizontally and vertically ;—being the doors leading to the Cycle of Births and Deaths ; and these latter do not lead to immortality ; they only serve as the ways for going out (of the present body—to others). The repetition is for the purpose of indicating the end of the Section.—(6)

End of Section (6) of Discourse VIII.

SECTION (7)

BHĀṢYA—It has been declared above (under VIII. iii. 4.) that ' this serene and happy Being, after having risen out of this body and having reached the Highest Light, becomes merged into His own true form,—that is, the Self,—he said,—this is the immortal and the fearless, this is *Brahman*.' Now arise the questions—" Who is this *serene and happy Being* ?—How he is to be understood, that he 'having risen out of this body and having reached the Highest Light, becomes merged into His own true form' ? " "What is the characteristic of that Self, in whose true form he becomes merged ?—For the Serene and Happy Being there are many forms, which are related to the Body, and which are not *his own*,—which then is that form, apart from these, which is *his own* ? "—and these matters have to be explained ; and it is for this purpose that the text proceeds with the next Section :—

TEXT—**' That Self-which is free from evil, free from decrepitude, free from death, free from sorrow, free from hunger and thirst, with true desires and true volitions,—should be sought after, should be sought to be understood; he attains all regions—and all desires, —who has sought to know Self and understands It ' ; —so said *Prajāpati*—(1)**

BHĀṢYA—*That Self, which is free from evil, free from decrepitude, free from death, free from sorrow, free from hunger and thirst, with true desir s and true volitions*,—for the purpose of meditating upon which the white lotus of the Heart has been declared to be the place when it can be perecived,—wherein are contained all true desires concealed by the untrue,—as a concomitant with the meditation whereof Celibacy has been declared to be a means,—and for the knowledge of the result of whose meditation, the passing out by the Artery in the Head has been described,—this *Self should be sought after*,—should be sought to be known through scriptures and the Teachings of the Teacher; and *It should be sought to be understood*,—more specifically understood, i. e. should be realised within oneself.

It is next explained what would follow from the said *seeking and understanding*: *He attains all regions, and all desires*,—*who has sought to know that Self*—in the prescribed manner through scriptures and the teachings of Teachers, —*and understands It*, realised It within himself. So that this—attaining of all regions and becoming the All-Self are the results.—So said *Prajāpati*.

The two expressions '*should be sought to be known*' and '*should be sought to be understood*' contain *restrictive*,—not originative—injunctions; the sense being that 'It is to be sought to be known,—and sought to be understood,—*in this particular manner*'; that such is the restriction implied follows from the fact that both the acts—the *seeking to know and seeking to understand*,—serve perceptible purposes; that this is so is going to be shown repeatedly later on, in the texts, 'I see no good in this etc., etc. (Section 9, below). When hitherto the Self has been known through the qualities of the Body, the sense—organs etc.,—if and when its own real form causes to be understood,—it leads to the

perceptible result in the form of the cessation (disappearance) of the preceding wrong notion; for this reason the injunction in question should be taken to be a restrictive one, and an originative one, like the injunction of *Agnihotra* and other acts.—(1)

TEXT—**Both *Dēvas* and *Asuras* heard this, and they said—' Well, we shall search for that Self by searching which one attains all regions and all desires '.—*Indra*, from among the *Dēvas*, went out, and so did *Virochana*, from among the *Asuras*; and both, without communicating with one another, with fuel in their hands, approached *Prajāpati*.—(2)**

BHĀṢYA—*Both etc.*—the purpose of this story has been already stated before. What *Prajāpati* had said (as reported at the end of the last section)—both *Dēvas and Asuras heard*;—it came to their ears through long-continued tradition. And having understood what *Prajāpati* had said, what they did is next described: *they said—the Dēvas* in their own assembly, and the *Asuras* in theirs—'Well,—if you all agree *we shall search for that Self*—which Prajāpati has spoken of,—we shall carry on a search for It,—*by searching which one attains all regions and all desires*'.—Having said this, *Indra*,—this king—from among the *Dēvas*—himself, leaving behind all other *Dēvas* and the all accessories of enjoyment, with his body alone—*went out*—towards *Prajāpati*; and so also did *Virochana from among the Asuras*. The text shows that Teachers have to be approached in due humility:—because Learning is superior even to the kingdom of the three regions; inasmuch as the king of the *Dēvas* and the king of the Asuras,—deserving and to the best of comforts, went out to meet the Teacher. They went, *without comunicating with one another*,—without consulting between themselves,—thereby showing their jealousy towards each other regarding the reward of

Learning;—they went *with fuel in their hands*,—carrying loads of fuel in their hands, *approached*—came over to—*Prajāpati*.—(2)

TEXT—**They dwelt there as Religious students, for thirty-two years,—Then *Prajāpati* said to them—'Desiring what, have you dwelt here?'—They said—'They report a saying of yours, Sir, to the effect that—*that Self which is free from evil, free from decrepitude, free from death, free from sorrow, free from hunger and thirst, with true desires and true volitions, should be sought after, should be sought to be understood, and he attains all regions and all desires who has sought to know the Self and understands it*;—it is desiring this that we have dwelt here.'—(3)**

BHĀṢYA—Having gone to *Prajāpati*, both of them *dwelt as Religious students*, devoting themselves to service, *—for thirty-two years.*—knowing their intentions, *Prajāpati* said to them—'*Desiring what*,—for what purpose in view,—*have you dwelt here?*'—thus asked, they said—'*that Self etc*' etc.,—is a saying of forms which cultured people report; hence it is with a view to find out that Self that we have dwelt here.' Though, before coming to *Prajāpati*, the two persons were full of mutual jealousy, yet, in view of the great importance of the acquisition of learning, both of them had renounced all love, hatred, delusion, jealousy, and all such impurities (of character), while dwelling as religious students, with *Prajāpati*. This indicates the great importance of the *Philosophy of Self*.—(3)

TEXT—*Prajāpati* **said to them—'the person that is seen in the eye,—that is the Self that I spoke of; this is the immortal, the fearless, *Brahman*.'—'Sir, he that is perceived in water, and he that is perceived in the mirror,—which of these is That?' He said—'It is He himself—is perceived in all insides.'—(4)**

BHĀṢYA—Finding that the two pupils had passed through asceticism and had all their impurities cleared off and hence become qualified.—*Prajāpati* said to them—'*The person that is seen in the Eye*,—by mystics, as the *seer*,—*that is the Self*,—endowed with such qualities as *freedom from evil and the like*,—*that I spoke of*—on a former occasion,—by the understanding whereof all regions and all desires are attained ;—*this is the Immortal*,—named '*the Infinite*, and hence—*fearless* and hence—*Brahman*—the Highest.'—Having heard the words '*the person* seen in the eye', the two pupils understood this person to be the reflected image in the eye ; and having understood it thus, they asked *Prajāpati*, with a view to confirm it ; '*Sir, He that is perceived in water, and he that is perceived in the mirror*,—the reflected image of one's Self,—as also in such reflecting surfaces as the bright sword and the like,—*which of these is that*,—Self which you spoke of ? Is it that which is reflected in one only ? or in all ?' Thus questioned, *Prajāpati* said—'*It is He himself*—the one seen in the eye, as the seer, which I spoke of ; having kept this idea in his mind, he added—'*perceived in all insides*—(inside all reflecting surfaces)'.

Objection:—"How can it be proper to accede to a wrong idea entertained by the pupils (the wrong idea being that 'it is the reflected image in all reflecting surfaces that is the Self ')—for Prajāpati who is a Teacher entirely free from all deficiencies ? "

True ; but he did not accede to it.

" How so ? "

As a matter of fact, both *Indra and Virochana* were persons who had arrogated to themselves learning, greatness and understanding ; they are to be so in the world ; that being so, if they were told straightway, by *Prajāpati*—

'Both of you are fools and have understood things 'wrongly',—then it would have caused pain in their minds —and on account of this mental depression, they would not be encouraged to put further questions and learn things; hence *Prajāpati* thinks of saving His pupils (from such depression); His idea being—'let them apprehend things as they have, I am going to remove their misconception by means of the illustration of the *Cup of water* (next section).

"Any way, it was not right for him to say—'it is He Himself (that is seen in the eye)—perceived in all insides', —which was evidently untrue."

Nothing untrue has been said.

"How so?"

What Prajāpati himself had said in regard to the *Person in the Eye*, was closer in His Mind than *the Self of the Reflections* which had been understood by the pupils. The 'inside of all is the all—inside' says the Vedic text; and it was with reference to this 'All—inside' (that he declared that it was *perceived in all insides*). So that *Prajāpati* said nothing that was not true (His assertion that 'the Person in in Eye is perceived in all-insides' being perfectly true).

With a view to remove the misconception in the minds of his pupils, *Prajāpati* said (as follows).—(4)

End of Section (7) of Discourse VIII.

SECTION (8)

TEXT—**'Look at yourselves in a cup of water, and then what you do not understand of the Self,—tell me.'—They looked at themselves in a cup of water. *Prajāpati* said to them—'What do you see?'—They said—'Sir, we see ourselves entirely as we are, even to the hairs and nails,—a perfect replica'.—(1)**

BHĀṢYA—'*In a cup of water*,—In a cup filled with water, and such other receptacles,—*look at yourselves*,—*and then, what you do not understand of the Self—tell me*'.—Being *thus directed, they looked at themselves in the cup of water*—accordingly.—When they had done that, *Prajāpati said to them*—'*What do you see?*'

Question :—"They had been told to come and tell *Prajāpati*—what they did not understand; after looking into the cup of water, they did not tell anything to *Prajāpati*, as to what they did not understand; and without this non-understanding and its cause having been repeated to him, *Prajāpati* at once put the question '*What do you see?*' —now what is the meaning of this?"

Answer :—As a matter of fact, they did not have the least suspicion as to their having not understood anything, as they had the definite conviction that the reflection was the Self that this was so is shown by the declaration later on that 'they went out with their hearts satisfied and at peace'. (Text 3, below); no such peace in heart would be possible if the conviction had not been firm and certain. This is the reason why they did not say 'we have not understood this'. And yet the teacher put the question himself—'What *do you see*?'—because it would not be right to ignore the pupils who had formed wrong conclusions; in fact, in order to remove their misconception, he is going to assert later on (next sentence)—'*Having adorned yourself etc., etc.*'

To *Prajāpati's* question, they replied—'*Sir, we see ourselves entirely as we are, even to the hairs and nails,—an exact replica* ;—just as we are, with hairs and nails and other things, so do we see ourselves in the water-cup, along with the hairs and nails our exact replica'.—(1)

TEXT—*Prajāpati* **said to them—'Having become well-adorned, well-dressed and well-groomed, look into**

the water-cup.' Becoming well-adorned, well-dressed and well-groomed, they looked into the water-cup.—*Prajāpati* said to them—' What do you see ? '—(2)

BHĀṢYA—*Prajāpati said to them*, again—for the purpose of removing their misconception regarding the Self.—' *Having become well-adorned*,—as you generally are, at home,—*well-dressed*,—dressed in valuable clothes,—*well-groomed*—with hairs cut and nails pared—*look again into the water-cup.*' In this case, he did not add ' tell me what you do not understand.'

Question :—" How could their misconception regarding the reflection being the Self be removed by their looking into the water-cup after having become *well-adorned* etc., etc. ? "

What is implied is that—just as the reflection in the water-cup in the second case, has been brought about by such adventitious characteristics as the *ornamentation*, *dressing*, and the rest attached to the body, so, in the former case also, the reflection was (apparently) due to the Hairs and Nails and other parts of the body, which had not been cut and which had been regarded as permanent features,—and when, on the latter occasion, the Hairs and Nails had been cut off, no reflection of these Hairs and Nails is seen ; and from this analogy of the Hairs and Nails, it follows that the Body also is only an appendage liable to come and go ; and from all this it becomes established that the reflection seen in the water-cup,—as also its source, the Body itself,—is not the Self ; just like the ornaments and other things attached to the body which had caused the reflection in the water-cup. It is not only this ; in fact, whatever—in the shape of Pleasure and Pain, Love and Hatred and Delusion etc.,—is generally regarded as *one's own*, is all *Not-self*, because all this is adventitious, just like the Hairs and Nails

When thus Prajāpati had cited the illustration of the 'Ornament, dress and grooming', for the purpose of removing all wrong notions,—and the pupils heard it, and did as they were told, the wrong notion that they had with regard to the reflection being the Self did not disappear. From this it would appear as if *Indra and Virochana* had their sense of discrimination obstructed by some fault of their own. Hence finding them still firm in their previous conception, *Prajāpati* said to them—'*what do you see?*'—(2)

TEXT—**They said—'Just as we are ourselves, well-adorned, well-dressed and well-groomed,—so are these also well-adorned, well-dressed and well-groomed'.—He said—'That is the Self,—the 'Immortal, the Fearless; that is *Brahman.*'—They both went away with their hearts satisfied.—(3)**

BHĀṢYA—They continued to have the same idea—exactly as they had understood it in the first instance: 'just as we are well-adorned etc. so are these reflected Selves also',—such was the wrong notion in which they definitely persisted.—The distinguishing characteristics of the Self had been declared to be *freedom from evil* and the rest; and then when the two pupils came seeking for further knowledge of the qualifications of the Self,—*Prajāpati* directly pointed out to them the Self by the words 'the person that is seen in the Eye'; thereupon, for the purpose of removing false notions regarding the Self, the illustration of the *water-cup* and the *ornamentation* was put forward;—though all this was done, the wrong notion that they had formed has not yet been removed by the correct notion of the Self;—hence both these persons have their powers of discrimination obstructed by some fault of their own;—having thought over all this, *Prajāpati*,—still keeping within his mind his own correct notion of the Self,—said '*That is the Self,—the Immortal, the Fearless, It is*

Brahman', as before ; all this he said in reference to the Self as present in His own mind, and *not* in reference to the Self as conceived by the pupils.

'By this time, the two pupils had become duly educated and cultured—(1) by hearing the definition of the Self as *free from evil* etc., (2) by learning of the *Person in the Eye*, and (3) by the reasonings declared from the example of the Water-cup ;—and by pondering over my words again and again, the obstruction to their understanding having disappeared, they would, by themselves attain the true discriminative knowledge of Self' ;—with this idea in his mind, *Prajāpati* thought that if he were to advise them to dwell again as religious students, they would be pained in their hearts ; and with a view to saving from this he permitted them to depart when they were going out with the satisfaction that they had accomplished their purpose. And they both—*Indra and Virochana—with their hearts satisfied* with the notion that their purpose had been fulfilled ;—they did not attain real *peace* ; for if they had attained real peace, their wrong notion would have automatically disappeared ;—thus *they went away*.—(3)

TEXT—**And** *Prajāpati*, **looking after them,—said,—'without having perceived and without having understood this Self, they are going away ; now, whoever of the two,** *Dēvas or Asuras*, **will accept this doctrine will be landed in trouble.'—Now,** *Virochana*, **with a satisfied heart, went out to the** *Asuras* **and preached to them this doctrine—viz.: 'The Self alone is to be worshipped, the Self alone is to be attended upon ; and it is only by worshipping the Self and attending upon the Self that one secures both regions,—this as well as that other'.—(4)**

BHĀṢYA—'When the two kings, *Indra and Virochana* have gone away and become addicted to them—pleasurable

experiences,—they would forget what has been said to them,'—suspecting this, and being desirous of removing their troubles indirectly and yet by direct assertion,—*Prajāpati*,—seeing them going away at a distance, *said*,—in the hope that, like my declaration regarding 'the Self being free from evil' and etc.,—my present warning also might reach their ears:—*without having perceived the Self*—described above—i.e. not having realised it in their own perception (without self-realisation),—and entertaining entirely notions regarding it,—*these two—Indra and Virochana—are going away;—now, whoever of the two, Dēvas or Asuras*,—will be what?—*will accept this doctrine*,—i.e. those for whom the true philosophy of the Self will be what these two have understood it to be,—those among *Dēvas* and *Asuras* will accept this view, entertain this notion,—"they what?"—*They will be landed in trouble*—be flung away from the path of prosperity,—be destroyed.

When the two kings—the king of *Dēvas* and the king of *Asuras*—were going away; the King of *Asuras*, *Virochana, with a satisfied heart, went to the Asuras*; and having gone to them,—*preached to them—the Asuras—this doctrine*—that the body is the Self,—the father has declared the body itself to be the self; hence *the Self*—i.e. the Body—*alone is to be worshipped*—in this world,—*and to be attended upon,—and it is only by worshipping the self*—i.e. the Body—*and attending upon it,—secures both regions,—this as well* as that other; what the king means was that these two regions include all Regions and all desirable things.—(4)

TEXT—**For this reason, even to this day—if one does not give, has no faith, and does not perform sacrifices,—they say of him, 'oh! he is *Āsura* (demoniacal)'; as such is the doctrine of the Asuras. They deck the body of the dead with food, wrappings**

and ornaments; and by this they think they are securing the other world.—(5)

BHĀṢYA—*For this reason*, the said tradition continues to this day, in the world ;—*if one does not give*,—does not bestow gifts, who has not shared his gifts,—*has no faith*,—in the performance of good deeds,—*and does not perform sacrifices*,—to the best of his capacity,—is not in the habit of offering sacrifices,—*they*—the cultured people living there, —*say of him*—'*Oh! He is Āsura (demoniacal)*'; and the reason for this lies in the fact that *such is the doctrine of the Asuras*,—the doctrine i.e. which is marked by absence of Faith and the like.—Those who are brought up under this doctrine, *deck the body of the dead*—the corpse—*with food*, —i.e. with perfumes, garlands and articles of food,—*wrappings*—clothes and other forms of coverings,—and *ornaments*—such as standards, flags etc.;—*by this*—decking of the corpse,—*they think they are securing both regions*—to be reached after death.

End of Section (8) of Discourse VIII.

SECTION (9)

TEXT—**Now, *Indra*, before getting at the *Dēvas*, saw this difficulty—'just as when the body is well-adorned, it becomes well-adorned,—when the body is well-dressed, it becomes well-dressed,—when the body is well-groomed, it becomes well-groomed,—so, in the same manner, when the body becomes one-eyed, it should become one-eyed,—when the body becomes crippled, it should become crippled;—and when the body perishes, it should also perish.'—(1)**

BHĀṢYA—*Now, Indra, before getting at the Dēvas* ;—being endowed as he was with the divine qualities of mercy and the like, he went along pondering again and again over

the words of the teacher, and while so going along, *he sees this difficulty*— going to be set forth,—in his theory of the Self. What *Prajāpati* had taught him through the illustration of the water-cup,—a part of that teaching now flashed into *Indra's* mind, whereby he perceived the difficulty that the Reflection is the Self.—" What difficulty ? "—*Just as when the body is well-adorned, it*—Reflection—Self—*also becomes well-adorned,—when the body is well-dressed, it becomes well-dressed,—when the body is well-groomed, it becomes well-groomed,*—i. e. on the removal of hairs, and such other parts of the body, the Reflection—Self—also becomes 'well-groomed'—i. e. free from hairs and nails and such excrescences ;—*so, in the same manner,*—as the eye and the rest are as good parts of body as the Hairs and Nails,—*when the body becomes blind* on the removal of the eyes,—*it*—the reflection—Self—*also should become blind* ;—*when the body becomes one-eyed, it should become one-eyed* :—the term *'srāma'* signified *one-eyed*; and as this might be included under 'blind', the term may be taken to *stand for constantly flowing nose and Eyes* ;—*crippled,*—hands or legs cut off ;—when the body has become one-eyed or crippled, the reflection Self—also should become so ;—and *it should also perish when the body perishes.*—(1)

TEXT—**' I see no good in this.' Then with fuel in his hand, he came back.**—*Prajāpati* **said to them—'Well,** *Indra,* **as you went away, satisfied at heart, with** *Virochanu,* **for what purpose have you come back ? '—He said—' Revered sir, as when the body is well-adorned, it is well-adorned,—when the body is well-dressed, it is well-dressed,—when the body is well-groomed, it is well-groomed,—so also when the body is blind, it should be blind,—when the body is one-eyed, it should become one-eyed, when the body is crippled, it should be crippled ; and when the body perishes,**

it would also perish. Therefore, I see no good in this.'—(2)

BHĀṢYA—'*For* these reasons, *in this*—in the doctrine that the reflection is the Self, or the body is the Self,—*I see no good*,—I do not see that any good can come of it.'—Having thus made up his mind that the doctrine of the 'Body—Reflection—Self' is defective,—*he, with fuel in his hands, came back*,—determind to dwell as a Religious student again.—*To him said Prajāpati*—'*O Indra, as you went away, satisfied at heart, with Virochana, for what purpose have you come back?*'—Though knowing why he had come back. the Teacher put the question, for the purpose of bringing out Indra's real intentions; just as he had done before,—in the case of *Sanatkumāra* saying to *Nārada*—'Come to me with what you know.'—*Indra* made up his intentions clear in the sentence '*Just as* etc., etc.'—And this statement was acceded to by *Prajāpati* in the next sentence 'So it is.'—

Question:—"The teaching imparted by the Teacher regarding 'the person in the eye' being the same to both,—how was it that, while *Indra* understood it to mean that the *Reflection of the Body* was the Self, *Virochana* understood it to mean that the body is the Self; what was the reason for this?"

On this question, some people hold the following opinion. In the case of *Indra*, when he remembered the words of *Prajāpati* relating to the 'Water-cup', before he got at the *Dēvas*, the idea came to him that what the Teacher had taught was that the *Reflection* was the Self, and in that idea he perceived a difficulty;—such was not the case with *Virochana*; he understood the body itself to be the Self,—and he perceived no difficulty in this doctrine. Similarly, the fact that while *Indra* understood the

Reflection to be the Self, *Virochana* understood the body itself to be the Self,—was due to the smaller or larger deficiency in their capacity of understanding Philosophy; so that the deficiency of understanding, in the case of *Indra*, being small,—inasmuch as he took the term 'Seen' as used by *Prajāpati* in the sentence 'the Person *seen* in the Eye is the Self', in its direct sense, (and as what is actually seen in the Eye is the Reflection) he took the teaching to mean that the Reflection in the Eye was the Self;—while the other, *Virochana*, rejected the direct meaning of the term 'seen' and took it in its indirect sense, as standing for the *source of the Reflection* (*seen*)—in the form of the *Body*; and understood *Prajāpati*'s words to mean that 'the Body is the Self'; and this misunderstanding was due to the deficiencies in his understanding being much larger (than in that *of Indra*). The idea in *Virochana's* mind was somewhat like this:—' when two pieces of cloth—one *blue* and the other *not-blue*—are seen reflected in the mirror, they say (on looking at the reflected images) that *the one that is blue is costly*, where what is meant to be 'costly' is the cloth, and not the reflection (so when Prajāpati spoke of the reflection in the Eyes, He must have meant the Body that is reflected and not the reflection.)' In all cases, people understand the meanings of the words and expressions in accordance with the efficiency or deficiency of their own minds,—though the words used are exactly the same;—this has been exemplified in, another Vedic text where various meanings—such as (1) '*Dāmyata*', 'be self-controlled', (2) '*Datta*', 'make gifts', and (3) *Dayadhvaṁ* 'be merciful' have been spoken of as understood from the single letter '*da*'—(*Bṛhadā. Upa.* V. ii. 3.). Other accessory auxiliaries also come to function exactly in keeping with the particular man's understanding.—(2)

TEXT—**'So it is, O *Indra*'—He said,—'I shall explain this to you again ; dwell here for another thirty-two years.'—He dwelt there for another thirty-two years ; then *Prajāpati* said to him (as follows).—(3)**

BHĀṢYA—*Prajāpati* said—'*So it is, O Indra*,—you have understood it rightly that the *Reflection* is not that Self which is the subject-matter of our study. *This*—Self—*I shall explain to you again*, though I had explained it before. *I shall explain it again.* Even though what I explained was quite intelligible to all persons free from all defects,—yet you did not understand it ;—from which it follows that your powers of comprehension have been obstructed by some defects ;—hence for the removal of that defect, *Dwell here for another thirty-two years, (as a religious student).*'—and after Indra had dwelt as a Religious student for another thirty-two years,—and hence got rid of his defect,—*Prajāpati said to him* (as follows)—(3)

End of Section (9) of Discourse VIII.

SECTION (10)

TEXT—**'He who moves about worshipped, in dreams,—that is the Self'; and he said—'this is the Immortal and the Fearless, this is *Brahman.*'—He went away, satisfied in his heart.—But therefore he got at the *Dēvas*, he saw this difficulty—'though this is not blind when the body is blind, nor one-eyed when the Body is one-eyed, nor is it affected by the defect of the body,—(yet etc., etc., continued in the next text).—(1)**

BHĀṢYA—'The Self, marked by such characters as *freedom from evil* and the rest, which has been explained before as 'the Person in the Eye',—this is that Self;—what ? —*He who moves about in dreams, worshipped*—attended upon by women and other ;—that is, goes on enjoying

many dreams—experiences,—*this is the Self*'—he said etc., etc.—as before.—

Having heard this, *Indra went away, satisfied in his heart*;—*but before he got at the Dēvas, he saw*,—as before—*the difficulty*—in this view of Self also.—"How?"—Though when this Body is blind, yet the Dream-Self remains unblind, *when the Body is one-eyed*, the Dream-Self is not one-eyed,—nor does this Dream-Self *become affected* by the defect of the body,—yet etc. (next text).—(1)

TEXT—**'Nor is It killed by the killing of the Body, nor does It become one-eyed when the body is one-eyed,—yet, they kill It, as it were,—chase It, as it were,—It becomes conscious of pain, as it were,—and weeps as it were;—I do not see any good in this.'—(2)**

With fuel in his hand, he came back again.—*Prajāpati* **said to him—'Indra, you went away satisfied in your heart; for what purpose do you come again?'—He said—'Though This is not blind** *when the Body is blind, nor one-Eyed* **when the Body is one-eyed, nor is It affected by the defects of the body.[3]—(3)**

Nor is It killed when the Body is killed, nor made one-eyed when the Body is one-eyed,—yet, they kill It, as it were,—they chase It as it were,—and It becomes conscious of pain, as it were, and weeps, as it were; I do not see any good in this.'—*Prajāpati* **said—'So it is,** *O Indra*, **I shall explain this to you further; dwell here for another thirty-two years'.—He dwelt there for another thirty-two years.—Then he said to him.—(4)**

BHĀṢYA—*Nor is the Dream-Self killed by the killing of the Body*,—like the Reflection-Self; *nor does It become one-eyed when the body is one-eyed*;—it was asserted in the beginning of this discourse VIII, on the strength of the scriptures alone,—that '*the Self does not become decrepit by*

the decrepitude of the body'; the same idea has been put forward here for the purpose of substantiating it by reason.

It is true that this Dream-Self is not beset with the defects of the body ; but *they kill It, as it were* ;—the particle '*ēva*' stands for '*iva*', '*as it were*'; the sense being that 'some people kill It, *as it were*'; it does not mean that they actually kill It ; that this interpretation is the right one is clear from the fact that throughout the rest of the text, the particle '*iva*' has been used.

"But, what is meant is to differentiate it from the statement that 'It is not killed by the killing of the Body'; and in that sense the right assertion would be that 'they do actually kill It' ".

Not so ; as the speaker relies upon the authority of *Prajāpati*, it would not be right for him to make an assertion that would indicate that what *Prajāpati* has said (regarding Its not being killed) is not true. When *Indra* was relying upon the authority of *Prajāpati*, how could he falsify His statement to the effect that '*It is immortal*'?

"In reference to the Reflection-Self spoken of by *Prajāpati*, it has been pointed out as a defect that 'it perishes when the Body perishes'; now, the same may be said in regard to this (*Dream-Self*) also."

Not so.

"Why not?"

When *Prajāpati* spoke of 'the person seen in the eye', he did not mean the *Reflection-Self*,—so thinks *Indra*.

"How so?"

If *Indra* had thought that on being questioned regarding the qualities of *being free from evil* and the like, *Prajāpati* has mentioned the *Reflection-Self*,—then how could he still rely upon the authority of *Prajāpati* and return to him, with fuel in his hands, to learn more from him. And yet

he did return to Him. From which it follows that what *Indra* thinks is that 'it was not the *Reflection-Self* that was spoken of by *Prajāpati*.' It was for this reason that the explanation was given that 'it is the *Seer* that is seen in the Eye'.

Similarly, *they chase it as it were*,—they make it run away and about. And *it becomes conscious of pain*,—due to the death of the son or other relatives. Further *It itself weeps, as it were.*

"As a matter of fact, It does really feel the pain; why then should it be said that 'It becomes conscious of pain, *as it were*?'"

It is not as you think; as this would not be compatible with the assertion that 'It is *immortal* and *fearless*'; and also because of the other Vedic text which speaks of It 'as if reflecting'.

"But as it stands, it is contrary to what is actually seen."

No; the perception that you have in view may itself be wrong,—like the notion that the Body is the Self.

However, let this question rest for the present,—as to whether It is conscious of pain *as it were* or not.—'*I do not see any good in this*'—said *Indra*; that is, 'even in the Dream-Self, I do not find what I desire to find.'

(*Prajāpati said*) '*So it is*—i.e. 'according to your idea of the thing'—this is to be understood, at the end of the sentence; because what is meant is that the Self is qualified by *Freedom from Evil and Fearlessness.*

Thinking that 'though I have explained the matter to him twice in accordance with reason, yet he does not yet understand it as it should be; so it seems that even now, as before, there is something that is obstructing his understanding'; hence, for the purpose of removing that obstruc-

tion, He instructed Indra to '*dwell for anthor thirty-two* years', as a religious student. After he had dwelt for another thirty-two years and had his deficiencies removed, *Prajāpati said to him* (as follows).—(2-4)

End of Section (10) of Discourse VIII.

SECTION (11)

TEXT—**' That which is fully asleep, at perfect rest, and knows no dreams,—that is the Self ',—he said,—' that is the Immortal and Fearless, that is** *Brahman* **'.—He went away, satisfied in his heart.—But before he got at the** *Dēvas*, **he saw this difficulty : ' In truth, he does not know the Self at the time as** *this is I*, **nor does he know these things. It seems as if he had undergone annihilation. I see no good in this.'—(1)**

With fuel in his hands, he came again. *Prajāpati* **said to him—'** *Indra*, **you went away satisfied in your heart ; for what purpose are you coming again ? '—He said—' Revered sir, he does not know the Self at the time as** *this is I*,**—nor does he know these things ; it seems as if he had undergone annihilition. I see no good in this.'—(2)**

BHĀṢYA—As before, having said—'*Ētaṁ tvēva* ' *etc.*, (' this indeed I shall explain further '), he has said '*that which is fully asleep etc.*,'—a passage that has been already explained.—' The Seer seen in the Eye.'—' Who moves about, worshipped in dream ',—' that which is full asleep ', 'at perfect rest and knows no dreams',—'*that is the Self*; the *Immortal and Fearless* ; *this is Brahman* ';—all this that He said was fully as he meant it.—But *Indra* saw a difficulty in this also—" How ? "—' *In truth, he—the Self—does not*,—while in deep sleep—*know the Self* ;—he does not know It at all ;—as what ?—*as* ' *this is I* ';—*nor does he know these*

hings,—as he does in the waking or the dreaming state ;—*it seems as if he had undergone annihilation*,—' as if ' has to be understood as before ;—'*undergone* '—gone to—' *annihila-,ion* ',—appears as if i.e. annihilated ;—that is to say, it is only when the cognition is there and the existence of the Cog niser ' (Self) can be understood,—not when the *cognition* itself is not there ;—and when the man is in deep sleep, he is not found to have any cognitions ;—hence, it follows that the *cogniser* has become annihilated ; this is what is meant, and it is not meant that *Indra* regards the man as to have become really annihilated,—at least so long as he believes in the truth of the assertion of his ' immortality and fearlessness '.—(1-2)

TEXT—' **So it is indeed, O** *Indra* ',—**said he—' this I shall explain to you further ; but none other than That ; dwell here for another five years.'—He dwelt there for another five years ; with regard to which they say ' for a hundred and one years did** *Indra* **dwell as a Religious Student, with** *Prajāpati* **'.—He said to him. —(3)**

BHĀṢYA—As before, *Prajāpati* said, ' So it is '; what I have explained by means of three (practically) synonymous expressions,—*That* and *none other than That*, Self—not anything else—but *That* alone—*I shall explain further* ;—only some little defect is left in you, for the removal of which, *dwell here for another five years*.'—Having been thus advised, he did as he was told. Therefore, when all his impurities and other defects had been completely washed off, *Prajāpati* explained to *Indra* the real nature of the Self, as free from the defects due to contact with three states (of waking, dreaming and deep sleep), and characterised by *freedom from evil* and other characteristics—*These thus came to be a hundred and one years*—fully completed ; in regard to which cultured people say '*for a hundred and one years*

did Indra dwell as a Religious Student with Prajāpati.' This is what has been made up by the mention of 'thirty-two' (three times),—this is a side remark made by the text, apart from the anecdote (relating to *Virochana—Indra—Prajāpati*).

What is done by all this is to eulogise the *knowledge of Self* as that than which nothing is higher,—and which is higher than the position of Indra himself,—so much so that the said knowledge was acquired by him with such great effort and trouble extending over a hunderd and one years.—(3)

End of Section (11) of Discourse VIII.

SECTION (12)

TEXT—'*Indra*, **mortal is this body, held by Death;—it is the abode of that Immortal (unbodied Self) ;—the bodied one is held by Pleasure and Pain ; for the bodied Being, there is no getting rid of pleasure and pain ;—but pleasure and pain do not, indeed, touch the unbodied Being.**'—**(1)**

BHĀṢYA—'*O Indra, this body is mortal*,—liable to die.—You think that the Self, which has been expounded by me as contained in the eye, and as marked by restful sleep,—becomes annihilated ;—now listen to the cause of all this : '*This body*, that you see, is *mortal*—perishable ;—*it is held*—seized—*by death*—constantly.' If the term 'mortal' meant only 'liable to die at some time', then the fear of death would not have been so great as it is when it is said that '*the Body is held constantly*',—pervaded through and through—by death ; hence, for this purpose of creating a feeling of disgust for the body, the particular expression has been used '*is held by death*'.—"How is this ?" When one has become disgusted with the idea of the Body being his

Self, he turns back upon (regrets) that idea.—The ' body ' here stands for the Body along with the sense-organs, the Mind and the Intellect ;—this Body is the *abode of the* Being in restful sleep, who is cognised in these states (of waking, dream and deep sleep), the Immortal,—free from Death and other qualities besetting the Body, the sense-organs and the Mind.—The term '*Immortal*' itself connoting *bodilessness*, the reiteration of the same by the additional term '*unbodied*' is meant to precluding the notion that 'like Air and other things, the Self is made up of parts and has a material shape ;—*this Body is the abode*—substratum of experiences of the Self ; or it is the abode of the perceiving (Living) Self when he comes to be born, through fire, water, and the rest in that order ;—or the body may be regarded as the 'abode' of the Being, on the ground that the Being, in the form of the Living Self ' *abides* ' in it.

When the Self has for his abode such a Body, which is constantly held by Death, and beset with pleasure and pain brought about by Merit and Demerit,—then, abiding in such a body, he becomes '*bodied*'. Though in his own nature, the Self is unbodied, yet he comes to have such notions as 'I am the Body—and the Body is myself', on account of his not understanding his real nature ; and this is what is meant by his *becoming bodied* ;—hence having thus become *bodied*,—he becomes held by *Pleasure and Pain*. This is a well-known fact,—*for this bodied Being, there is no getting rid of*—destruction, removal,—*of Pleasure and Pain*,—caused respectively by the connection and disconnection of external things—and appearing in a continuous series,—which *connection and disconnection* he regards as his own. The same Being: however, when, his ignorance in the shape of his notion of the Body being the Self has been set aside by his knowledge of his real unbodied nature,—*then Pleasure and Pain do not touch* him ;—the

verb 'touch' is to be construed with both 'pleasure and pain'; so that there are two sentences—'Pleasure does not touch him' and 'Pain does not touch him';—such construction being like that in the sentence '*na mlechchāshuchyadhārmikaiḥ saha sambhāṣēta*'. (one should not converse with the *mlechha* (foreigner)—the *unclean*—and the *unrighteous*) [When 'not converse with' is taken with each of the three nouns following]. The reason for this (absence of Pleasure and Pain) lies in the fact that Pleasure and Pain are the effects of merit and demerit,—while the real nature of the Self is *being unbodied*,—so that merit and demerit being impossible in this latter, the appearance of their effect is still further off; hence, it is *that pleasure and pain do not touch him.*

"If Pleasure also does not touch the *unbodied* Self, then it comes to what *Indra* suspected that 'during deep sleep, he becomes annihilated.'"

This does not affect our position; what is meant here is the denial of such Pleasure and Pain as are the effects of Merit and Demerit, connected with the Body;—this is clear from the statement that 'Pleasure and Pain do not touch the *unbodied* Being.' As a matter of fact, the term 'touch' has been found to be used in connection with what is liable to appear and disappear—such as 'the cold touch', 'the warm touch'; this term 'touch' is not used in connection with what forms the very nature of things,—in such as the *Heat and Brightness* of Fire, which form its very nature,—which are not spoken of as 'Touch of fire'; commonly like the Heat and Brightness of fire and the sun,—the 'Pleasure' in the form of *Bliss* which forms the very nature of Being, is not denied here (by the Denial of pleasure); because that bliss is the very nature of the Self has been taught in many Vedic texts—such as—(1) 'Brahman is Consciousness, Bliss' (*Bṛhadā. Upa.* III·

ix. 28.),—and (2) 'Brahman is Bliss' (*Taitti—Upa.* III. vi. 1.). In fact in *this Upaniṣad also* 'it has been declared that 'the Infinite itself is Bliss'.'

Objection:—"If the *Infinite* and the *Bliss* (Pleasure) be one—and the same, then the latter would be either uncognisable; or it would by its very nature, be constantly cognised; so that there would be no difference between the two; and this is not what is desired by *Indra*, as he has declared that—'He does not at the time know the Self as *I am this*, nor does he know these beings,—he seems to have gone to utter annihilation;—and I see no good in this.'—what is desired by *Indra* is that which knows itself, as also the Beings,—which knows no pain, and who, by such knowledge, attains all regions and all desires."

True; this is what is desired by *Indra*, his idea being that 'these beings are different from me,—than regions and these desires are all different from me,—and I am the owner of all these.'—But this is not what is good (wholesome) for him; and *Prajāpati* has to explain what is good fortune. What *Prajāpati* wishes to explain for the good of *Indra* is the idea that the Self is unbodied like the Ākāsha and when the text speaks of the attainment of all Regions and Desires,' what is meant is the *realisation* of the truth that all these are *Self itself*;—and not that the attainment of something other than the Self,—like the attainment of the kingdom by the king. Such being the case, *what* would know *what*,—as 'these beings' or 'I am this'—all being the *Self* which is *one* only?

Says the objector—" In accordance with this doctrine, there would be no truth in such Vedic declarations as—(1) ' with women and conveyances etc. etc.,' (*Chhā. Upa.* VIII. xii. 3.). (2) ' If he is desirous of the region of the fathers etc.', (*Chhā. Upa.* VIII. ii. 1—),—(3), 'He becomes one, two etc.' (*Chhā. Upa.* VII. xxvi. 2.)."

Not so; there is nothing incongruous in the idea that what is the *All-self* is related to all rewards; just as the clay attains the position of all jars, water-pots and bowls, etc.

"If he is the *All-self*, then he would be connected with Pain also."

No; because the Pain also is held to be included in the *All-self*, there would be no such incongruity (as one becoming connected with the other); as a matter of fact, all pains are the effects of imagination due to ignorance imposed on the Self; just as the idea of the serpent is imposed upon the Rope. This ignorance, as the cause of pain, having been destroyed by the perception of real nature of the unity of the body and all things in the Self,—there can be no suspicion at all of the connection of Pain. As for those desires (Pleasures and Powers) which have their source in volition abounding Goodness,—they *are* connected with the Body of God, and this connection is in regard to all things,—as these have a purely mental existence (in the Mind of God). But the real All-self is beyond all this,—he becomes the 'experiencer' only through his limitations; so that which is called the Self is above all those operations that are due to Ignorance,—and none else;—such is the doctrine of the *Vedānta*.

Some people hold the following opinion,—"In the text 'it is the person seen in the eye', *Prajāpati* has spoken of the Reflection-Self (as the Self); and something totally different is the Person in dreams and in deep sleep;—and there can be nothing beyond these which could have the character of being *free from evil* and the rest; as, if therefore, there would be self-Contradiction."—

These people, holding the above opinion, explain the purpose of the teaching of the Reflection and other Selves,

as follows :—if the very obstruse ultimate truth were set forth at the very outset, then inasmuch as the Supreme Self is difficult to understand,—on the hearing of such an absolute subtile entity, there would arise sheer confusion in those persons whose minds are addicted to entirely external objects. And in order to avoid this contingency, *Prajāpati* has proceeded with the expounding (as a preliminary step) of the *Reflection* and other selves.—Just as on the second day of the month, when a man wants to see the very thin moon, another man, at first, points out to him the tree which is visible near at hand—' now see this way is the Moon ',—then he points out further off to the peak of a high mountain which appeals to be close to the Moon,—then the man sees the Moon ; in the same manner, Prajāpati spoke (at the outset) by means of the first three illustrations,—not of the Supreme Self, but—of ' the Person seen in the Eye ' and so forth. In the fourth illustration, he has spoken of the Highest Person, the Supreme Self, which rising out of the mortal Body, and becoming *unbodied* and of the nature of pure light, becomes merged in which Highest Person, and he continues to ' sport and rejoice ', (*Chhā. Upa.* VIII. xxii. 3)—such is the explanation provided by these people.

It is quite true, that this explanation is very pleasing to hear ; but such cannot be the meaning of the text. Having propounded the teaching that ' the Person seen in the Eye is the Self ',—*Prajāpati* found that his pupils had understood the Reflection to be the Self,—and then with a view to removing this wrong conviction of theirs, he introduced the illustration of the ' water-cup ',—the question ' what do you see ? '—and then advised them to adorn themselves etc., all this would be meaningless, if what *Prajāpati* wished to teach was only the Reflection-Self, by the expression ' the Person seen in the Eye ', further, after

having himself taught that the Reflection was the Self, it would be necessary to explain why he sought to set aside that idea; and He would Himself state the reasons for the setting aside of the notions that the *Dream-Self* or the Self in *deep sleep was the Self*;—but no such reason has been stated;—from all which we conclude that *Prajāpati* did not propound the teaching that the *Reflection* in the Eye is the Self. Further, if it had been taught that it is the *seer* that is seen in the eye, then what has been asserted might be right; but as a matter of fact, however, *Prajāpati* has said that '*This* I am going to explain further', and then has gone on to expound the *seer* in connection with dream also.

It might be urged that—"The *Seer* has not been expounded in connection with Dreams."—But that cannot be right; because such expressions have been used (in connection with the Dream-Self) as—'weeps, as it were',—'becomes conscious of pain as it were';—nor does anyone except the Seer 'move about worshipped' (as declared under x. 1); because it has been proved by reasons in another Vedic text, which declares that 'Herein the Self is self-illumined.'—Even though during dreams the person remains conscious, yet it is not that consciousness which is the cause of the perception of the dream-experiences; what happens is that the consciousness itself becomes perceptible as resting upon the impressions of the waking-state; just as in the case of the painting it rests on the piece of canvas; so that this would not militate against the 'Self-luminous' character of the *Seer*.—Then again, it has been asserted that 'during the waking and dreaming states, the man does not know thing, as 'these things' nor does he know the Self, as 'I am This.'"—There could be room for this denial—'In Truth, he does not rightly know himself etc.', or (xi. 1 above),—only if the contingency denied were

with the bounds of possibility.—Thus it is having asserted that so long as the Conscious Being has a body, there is no freedom from the Pleasure and Pain due to Ignorance (xii. 1), he has gone on to add that on that serene Being becoming *unbodied*,—and True Knowledge having come about,—*there is no Pleasure or Pain*; and it is only because with the Body the Being is liable to be affected by Pleasure and Pain, that there is ground for the denial of the said Pleasure and Pain, in the sentence—'the unbodied Being is not touched by Pleasure and Pain' (xii. 1). It has also been declared as a settled fact, in another Vedic text that—'the one Self moves along unaffected, throughout the Dreaming and Waking states, like a huge fish'.

It has been alleged that—"The *Serene Being* rising out of the Body, goes to an abode where he says 'rejoicing with women and other objects of enjoyment'",—and this must be a Being, in the shape of the Highest Person, who is different from the *Serene Being*, as indicated by the different Abode."

This is not right. Because even in the fourth illustration, *Prajāpati* has used the same expression as in the other cases—viz: '*This same* I shall explain.'—If a different Being had been meant, then *Prajāpati* could not have said 'this same', which would be a lie. And further, all that teaching wherein,—having shown that the Being who is the creator of Fire, Water and Food and other things entered into his own Product in the shape of the Body, the Teacher has gone on to assert that 'that thou art',—would become falsified; and the right teaching would have been that 'Therein you will come to rejoice with women and other things.'—if the 'Highest Person' were something different from the *Serene Being*. Further, if the 'Infinite' were something totally different from the living Self', then the text would not have asserted that 'I alone

am in the Infinite', and then gone on to sum up with the declaration that 'All this is Self';—specially in view of another Vedic text, which says—'There is no *Seer* other than this';—nor, in that case, would all the Vedic texts have applied the term 'Self' to the 'Highest Person' (Supreme-Self); if the 'living Self' (counter-Self) of all living beings were not the same as the Supreme Self. From all this it follows that the Self dealt with in the present context is *one* only.

This Self itself is not subject to the cycle of Birth and Rebirth. Because, as a matter of fact, the Birth and Rebirth-cycle is imposed upon the Self by Nescience (Ignorance). For instance, the *serpent*, the *silver* and the *darkness*, imposed (respectively) upon the *rope*, the *shell* and the *Ākāsha*, by wrong cognition,—do not come to belong to these latter. This explains the statement—'for the *bodied* Self, there is no freedom from Pleasure and Pain.'—Then as for the statement that 'he becomes conscious of pain, as it were',—it has been proved that, in reality he is not conscious of pain. Thus it is clear that throughout all the four illustrations cited by *Prajāpati* there seems the one idea that '*this is the Immortal and the Fearless; this is Brahman.*'—Even if this declaration were taken as emanating from the Veda itself, hidden in the person of *Prajāpati*, —even so, it must be true; and it would not be right to prove it to be untrue by means of objectionable reasonings. Because there is no Means of Cognition, superior to (more reliable than) the Vedic text.

"But that man is conscious of Pain and other disagreeable things is a perceptible fact,—found to be invariably true."

Not so; as that perception is exactly like all such ideas as 'I am free from decrepitude', 'I am decrepit', 'I am

born', 'I am long-lived', 'I am fair', 'I am dark', 'I am dead', and so forth (which people have, and yet which as applied to the Self, are apparently wrong).

"All this is quite true".

True, it is a matter difficult to understand; so difficult indeed that even the king of the Dēvas (*Indra*) was bewildered by the reason for imperishability which was demonstrated by the example of the *water-cup*,—and believed that 'it goes to annihilation.' So also, *Virochana*, a very wise person, born of Prajāpati himself, accepted the view that the Body is the Self. In fact, it is in this ocean of the 'annihilation of the Self' as understood by *Indra*,—that the Nihilists have become submerged.—Even the followers of *Sāṅkhya*, though conscious of the fact that the *seer* is different from the Body and other things, yet renounced the authority of the scriptures and remained fixed in the idea of Diversity, which is the source of death.—Similarly, other philosophers also,—such as *Kaṇāda* and the rest,—have set about to purify the substance 'Self' with nine qualities of the Self,—just like a man going out to colour a piece of cloth, already pale red, with other colours.—So also others, who are 'Ritualists' having their minds captivated by external things,—even though depending upon the authority of the *Vedas*,—have come, like *Indra*, to regard the absolutely True Unity of the Self as 'annihilation', and hence they flounder about up and down like a pulley. (When such is the ignorance of such persons) what then can be said of those insignificant creatures, who are devoid of discrimination, and by their nature, have their minds captivated by external things?

From all this it follows that this philosophical system has been set forth in these four Heads by persons following up the the tradition emanating from *Prajāpati*;—and it can be understood only by those highly worshipped persons

who have renounced all longings for external things, who seek for no other refuge,—who are *Parama-Haṁsa*, wandering Mendicants, who have reached the final life-stage and are totally devoted to the Philosophy of the Vedānta.—And even to this day, it is only these persons—and none others,—who carry on this teaching.—(1)

TEXT—**Unbodied is Air; and Cloud, Lightning, Thunder,—these are unbodied. Now, as these, rising out of that Ākāsha and having reached the Highest Light, appear in their own forms.—(2)**

BHĀṢYA—It is necessary now to explain in what manner the unbodied *Serene Being* comes, through Nescience, to be identified with the Body,—and actually *embodied*,—and then rises out of the body and appears in its own form; and for explaining this, an example is cited:—*Unbodied is Air*,—i.e. it is without a body with hands, feet and other limbs;—further, *Cloud, Lightning and Thunder,—these are unbodied*;—such being the case, in the fulfilment of such purposes as Rainfall and the like,—what happens is that, *rising out of that Ākāsha*;—the Vedic text supposed to be on the Earth refers to the *Ākāsha* connected with the Heavenly Region as 'that',—*these*,—the said Air and the rest.—come to assume that same form as *Ākāsha*, and hence cease to be recognised in their own respective forms of air and the rest, and come to be known by the name of *Ākāsha*';—just as the *Being in restful sleep*, in the state of Ignorance, becomes identified with the body;—air and the rest again rise out of the *Ākāsha* of the Heavenly Regions, for the purpose of accomplishing such purposes as Rainfall and the like.—"In what way?"—after the laps of Winter, Air and the rest, *reach the Highest Light*—the highest form of solar light in Summer,—that is, come into contact with Solar heat;—they become disjoined and separated into their respective forms, and appear in their separate forms;

the *Air* relinquishes its calm immobility and appears in the form of Storm ;—the *Cloud* appears in several such forms as the Earth, the Hill, the Elephant and the like ;—the *Lightning* appears in its mobile form of streaks of light ;—the *Thunder* also appears in its own form of Thundering and Thunder-bolt. In this way on the approach of the Rainy Season, all these *appear in their own forms*.—(2)

TEXT—**Thus does the *Serene Being*, rising out of this Body and having reached the Highest Light, appears in his own form. That is the Highest Person ; there he moves about, laughing, playing and rejoicing,—be it with women, or conveyances or relatives,—not mending the body in which he was born. Like the horse yoked to the cart, so is the Spirit attached to body.—(3)**

BHĀṢYA—Just as in the instance cited above Air and the rest are reduced to the condition of *Ākāsha*, so this *Serene Being*, having, through ignorance, fallen into the cycle of Birth and Rebirth, becomes reduced to the condition of the body, comes to have such notions as 'I am the son of so and so,—born—become old—am going to die'; and later on, when,—like *Indra* enlightened by *Prajāpati*,—he comes to be enlightened and to realise the truth that 'you are not of the nature of the body, the sense-organs and the like', 'that thou art', and so forth ; then this *Serene Being*, the 'living Self' rises out of the Body,—as Air etc. rose out of *Ākāsha*,—and having come to realise his own form as distinct from the Body etc., renounces the idea that the Body is the Self ; and comes to appear in his own form of the True Self ; this has already been explained before.

That form in which the *Serene Being* appears, before being enlightened, is due to Ignorance ; just as the Rope

becomes the serpent and then when illumined by light, it appears in its own form of Rope. In the same manner, the *Highest Person—the Highest of Persons*; there are many 'persons',—such as (1) 'the Person in the Eye', (2) 'the dreaming persons', (3) 'the manifested' and the 'unmanifested' persons, (4) 'the person soundly asleep, happy and serene', (5) 'unbodied, in his own form';—and of all these the 'person' *in his own form* is the 'highest' as compared to the 'differentiated' and the 'undifferentiated'.—This has been fully explained in the *Bhagavad-Gītā*.

Then, the said *Serene Being* in his own form and resting in himself, as the All-self,—*moves about*,—here and there, sometimes in the form of *Indra* and such other beings,—*laughing*, or *eating* all kinds of food, good and bad, that he desires,—*sometimes playing*—only in the mind (not physically) with things—heavenly as well as earthly brought about by sheer willing,—and *rejoicing*—in the mind, with women and others,—*not minding the Body*;—the term '*Upajana*' stands for *what is born of the association of men and women*,—or for that which is born in the form of the Self, or near the Self. He does not *mind*—remember the Body—as the remembering of it would cause him pain, as the Body abounds in pain.

Objections—" If he does not remember what he has experienced, then Liberated Person is not omniscient."

This does not affect our position. As a matter of fact the Body owes its origin to ignorance; and all this, ignorance and the rest, has been totally rooted out by True Knowledge, so that, in reality the past experience has not been experienced at all, and hence the not remembering of it does not vitiate his omniscience. For instance, what has been experienced by an insane person, or by a person observed by planetary spirits cannot be remembered after

the insanity and the observers have passed off. In the same manner, what is experienced by men involved in the meshes of Birth and Regirth and beset by the evil effects of Ignorance, does not touch the *Unbodied All-Self*, for the simple reason: that the basic cause, Ignorance, is absent in this case. Those 'True Desires hidden by the Untrue' which are experienced persons whose defects have been removed and whose impurities have been washed off,—these alone are connected with the liberated All-Self,—as these experiences owe their manifestation to True Knowledge, and hence these are pointed out in eulogising the Knowledge of Self ; it is for this reason that the specification that ' these are experienced in the *Brahmic Region* ' is quite reasonable ; because whereby they occur, they are said to occur in the ' Region of *Brahman* ',—as *Brahman is the All-Self*.

Objection:—"It has been said that 'being one only, Infinite does not see another, hear another or know another',—and then again that 'he rejoices on seeing things of the Brahmic Region' ;—thus there is Self-Contradiction ; the one, seeing, as well as not *seeing*, at one and the same moment".

This does not affect our position. This difficulty has been set aside in another Vedic text, where it is shown that 'on acoount of the Non-disapperance of the vision of the Seer, He continues to see things', and yet, inasmuch as the desires have no existence apart from the Seer himself, he does *not* see them. Though this explanation has been povided in connection with the Person in Deep Sleep, yet, the 'absence of the second is equally present in the case of the Liberated Person also, for whom all is one '; hence 'by what could he see what ? '—As already explained above.

The question that arises now is this—"When the Self is *unbodied*, and characterised by *freedom from evil etc.*,—then how is it that he has been spoken of by *Prajāpati* as the *Person-seen in the Eye*. It has got to be explained how the said Self is directly seen in the Eye."

The Text proceeds to explain this ; and points out the reason why he is seen in the Eye.—an example is taken. Just as the '*Prayogya*'—the words may be construed as '*Sa-Prayogya*', or simply as '*Prayogya*', *which means that which is yoked*, viz : Horse or Bullock ;—in the world, ,—the term '*ācharaṇa*' standing for that by which people go about, i.e. Chariot or Cart,—for drawing it,—so to this body, which is like the chariot, *is yoked the Spirit*,—with its five functions, endowed with the sense-organs, Mind and Intellect, the Conscious Ego with his Self merged in the faculties of Cognition and Action,—this Spirit being yoked to the Body for the experiencing of the results of his own Karmic Residua ; it is this 'yoking' which has been spoken of above in the text—'on whose departure shall I depart? on whose firmness shall I become firm?'—This Spirit is appointed to such functions as seeing, hearing and moving ; just as the chief officer is appointed by the king. It is of this Spirit that the '*Visual Organ* (Eye) is a part, and which serves as the vehicle for the perception of Colour. (Thus, as the Eye is a part of that Spirit, it is quite reasonable to assert that 'the Self is seen in the Eye').—(3)

TEXT—**Now, wherein the eye has merged into *Ākāsha*, that is ' the person in the Eye '; and the Eye is for the purpose of seeing. He who is conscious that ' I may smell ', is the Self ; and the Nose is for perceiving smell. He who is conscious that ' I may speak ', is the Self,—and the organ of Speech is for speaking.**

And he who is conscious that 'I may hear'. is the Self, —and the Ear is the organ for hearing.—(4)

BHĀṢYA—Now, *when the eye has merged into*—become connected with—*the Ākāsha*—within the pupil in the Eye, within the body,—then the Self in question who is really *unbodied* is 'the *person in the Eye*',—i. e. the person appearing in the Eye ;—and for his seeing is the Eye, the organ of vision ; and as this organ is attached to the body of the seer, this seer comes to be 'seen' through this indication mark in the shape of this *Seeing*,—though in reality He is above all this, unbodied and unattached.

Prajāpati has spoken of it as *Seen in the eye* ; 'but that is only illustration ; what has been stated is true of all sense-organs ; as it is that Self who is the *perceiver* of all things. And yet in all Vedic texts, 'He has been spoken of specially as *seen in the Eye*', because it is in the Eye that He is most clearly perceived ; as says the text—'I saw it, hence it is true.'

Further, in this body, *he who is conscious*—of what—that '*I may smell*'—be cognisant of—good or bad odour,—is the Self ; and for bringing about his cognition of Smell, *Nose is the organ.—He who is conscious that 'I may speak'*—words I talk—*is the Self* ; and for the bringing about of his action of Speech, *the organ of Speech is the organ.*—Similarly, *he who is conscious that 'I may hear', is the Self*,—and the *Ear is the organ for hearing.*—(4)

TEXT—**He who is conscious that 'I may think', is the Self,—this is his Divine Eye ; and it is by means of this Divine Eye of the Mind that he sees the 'desires'—those in the *Brahman-Region*,—and rejoices.—(5)**

BHĀṢYA—*Now, he who is conscious that 'I may think'*, —that only *thinks* without even the slightest touch of the functioning of any other sense-organ—is the Self. The mind is so called because of its function 'thinking' (*manana*).

In the case of all organs the phrase 'He who is conscious is the Self' is found, which shows that *consciousness* forms the very nature of the Self. For instance, when it is said that 'He who illumines the front is the Sun, who shines to the right, who shines to the left, who shines above, is the Sun', it is understood that *Light* forms the very nature of the Sun. The organs of the Eye and the rest are for the purpose of bringing about the action of *Seeing* and the rest. That this is so follows from the nature of the Self itself.—Then again, when the Self is spoken of as the Knower,—one who does the act of *knowing*,—he is so by his very nature, by mere Existence, not through any action of his; just as when the Sun illumines things, it does by its mere presence—and not through any action.

This Mind is the Divine Eye of the Self—'*divine*', i. e. not ordinary, that which is entirely different in character from all other organs; and it is the 'Eye' in the sense that 'one *Sees* by it'. The other sense-organs all apprehend objects existing in the present, hence they are '*not divine*'; the Mind on the other hand, is an organ that apprehends objects past, present and future, is free from defects and is capable of apprehending all things, subtile as well as hidden and remote, hence it is called the '*Divine Eye*'.

The Self thus who has become liberated,—reverted to his own form,—is entirely disassociated from all products of Nescience, such as the Body, the sense-organs and the Mind,—has resumed the position of *All-Self*—; being so, he is pure like Ākāsha, the Lord of all, with the Mind as his conditioning adjunct; and it is *by means of His Divine Mind that He sees these desires*,—through a vision that is very operative, like the light of the Sun—and *rejoices*;—the text defines the Desires—as those in the *Brahman-Region*—i. e. Hidden, like buried gold, by the 'Untrue', and available by mere willing.—(5)

TEXT—**' The *Dēvas* meditate upon this Self ; therefore are Regions and all Desires obtained by them. One who having sought after this Self, understands It, obtains all Regions and all Desires ';—thus said ' *Prajāpati* ;—yea, *Prajāpati* said this.—(6)**

BHĀṢYA—Because this Self was expounded to *Indra* by *Prajāpati* therefore, having heard it from him, the *Dēvas* even now, *meditate upon this Self* ; and by meditating upon It, they obtain *all Regions and all Desires*. That is to say, *the Dēvas* obtained that reward for which *Indra* dwelt as a Religious Student for a hundred and one years, with *Prajāpati*.

This might give rise to the idea that—"All this might have been so in the case of the *Dēvas* who are extremely fortunate beings ; it cannot be possible for the men of the present day, as they are short-lived and have smaller intelligence. Hence, in order to set aside such an idea, the text adds—Even at the present time, one obtains all Regions and all Desires.—who ?—One who, like *Indra* and others, *having sought after this Self understands It*. This General statement was made by *Prajāpati*. The sense is that for all men, there is an equal chance of attaining Self-knowledge and securing its rewards. The repetition is meant to indicate the end of the treatment of subject.—(6)

End of Section (12) of Discourse VIII.

SECTION (13)

TEXT—**' From the *Sombre* I go to the *Variegated* ; from the Variegated I go to the *Sombre*. Shaking off all evil, as the horse shakes off its hairs,—and as the moon frees itself from *Rāhu's mouth*,—so shaking off the Body, and having fulfilled all ends, I obtain the uncreated Region of *Brahman* !—Yea, I obtain it.'—(1)**

BHĀṢYA—'*From the Sombre I go to the Variegated etc.*, etc.,' is a Mantra-text, which is purifying in itself, set forth here for the purpose of being repeated, or meditated upon—'*Sombre*' is the deep Colour ; '*from the sombre*' means 'from the sombre *as it were*',—the term '*Sombre*' stands for *Brahman* in the heart, on the ground *Brahman* being extremely incomprehensible ; *from this Sombre* therefore means 'from the Brahman in the Heart'—i.e. having come to know the *Brahman in the Heart* by contemplation,—from *That, I go to the Variegated*,—the Variegated *as it were* ; the 'Variegated' character of the Brahmic-Region being a Common mixture of Forests and other Desirable things,—*to this variegated*—Brahmic-Region—*may I go*, in my mind, after the death of the Body.—The meaning is that—because *from the Variegated*—Brahmic-Region—*I go* :—for the purpose of differentiating *Name and Form*—*to the Sombre*,—i. e. because I have attained the position of this Brahman in the Heart,—therefore I go to that *Variegated Self*—in the form of *Prakṛti*.—

It is next described in what manner I go to *the Variegated* Brahmic-Region :—*As the Horse shaking off its hairs*,—i. e. by shaking, removes his fatigue and also *dust* etc. from his hairs,—becomes free from dirt, clean,—so, in the same manner, *having shaken off all evil*—called Merit and Demerit,—and as—reflected—*Moon frees itself from Rāhu's mouth* and becomes bright,—so *shaking off the Body* —getting rid of it, as the receptacle of all evil,—and by means of contemplation, *having fulfilled all ends*,—*I obtain the uncreated*—Eternal—*Region of Brahman*.—The repetition is meant to indicate the end of the Mantra-text.—(1)

End of Section (13) of Discourse VIII.

SECTION (14)

TEXT—**That which is named '*Ākāsha*' is the revealer of Name and Form; and that inside which these two lie is *Brahman* ; that is the Immortal ; That is the Self.—'I enter the Assembly House of *Prajāpati* ;—I am the glory of *Brāhmaṇas*, the glory of *Kṣattriyas*, the glory of *Vaishyas* ;—I wish to attain that glory; I am the glory of glories. May I never go to that which is Red and Toothless, though devouring and slippery—yea, may I never go to it.'—(1)**

BHĀṢYA—The text beginning with the words '*tha which is Ākāsha* etc., etc.' is for the purpose of providing a definition of *Brahman* for purposes of meditation,—*that which is named Ākāsha*,—i. e. the Self well-known as such in Vedic Texts ; so named because of His being like *Ākāsha*, incorporeal and extremely subtile—this *Ākāsha is the revealer*—maintainer, differentiator—of Name and Form—both these subsisting in His own Self and serving as the Seed of the Universe, and standing to *Brahman* in the same relationship as Foam does to Water.

That—Bṛahaman—inside,—within—*which these two lie*,—or, that which lies within Name and Form, and which is not touched by Name and Form,—is *Brahman* entirely different from Name and Form, untouched by Name and Form, and yet the *Revealer* of both these,—such is *Brahman*. This is what has been expounded in the *Maitrēyī-Brāhmaṇa*. And in all these accounts of *Brahman*, Pure Consciousness is the common element running through all, it is understood that *Brahman* is of the nature of *Pure Consciousness* ; and it is thus that all the accounts become reconciled.

"In what way is this nature of *Brahman* understood ? "

That is the Self ;—this term '*Self*' stands for the

Personified Consciousness (Soul) of all creatures which Self-cognisable and is wellknown as such ; and it is in this form (of Soul) that, It is to be understood as *being the Self, the Brahman, without Body and all-pervading, like Ākāsha.*

That Se is *Brahman, immortal*,—not subject to death. What follows after this is a *Mantra-text.—Prajāpati* is the four-faced Deity;—His *Assembly House*—the Royal Hall,—*I enter*—go into.—Further, *I am the glory*,—i. e. the Self named 'glory'—of *Brāhmaṇas* ; *Brāhmaṇas* alone particularly meditate upon the Self, hence *I am the glory of Brāhmaṇas* ;—so also of *Kṣattriyas and Vaishyas.*—these also are entitled to meditate upon, hence I am the Self of those men also. *I wish to attain that Glory. I am the glory*—the Self—*of glories*—i. e. of the Selves that have to be associated with, and characterised by, the body, the sense-organs, mind and intellect.

" Why do I enter the House ? "—

Shyēta is Red,—in colour, like the ripe plum, ruddy,—and '*adatka*' *is toothless*,—without teeth,—and yet, again *adatka* is *devouring*,—this refers to the female organ, which *devours* i. e. destroys, those who are addicted thereto, by depriving them of Energy, Strength, Virility, Understanding and Merit,—*this that is red and sljppery—may I never go to.*

The repetition is meant to indicate that which is mentioned as a source of great Evil.—(1)

End of Section (14) of Discourse VIII.

SECTION (15)

TEXT—*Brahmā* **expounded this to** *Prajāpati*, *Prajāpati* **to** *Manu* **and** *Manu* **to the People. Having read the** *Veda* **at the Teacher's house according to the prescribed rule, —during the time left after performing his duties to the**

Teacher,—having obtained his discharge and settled in his Household,—studying the Veda in a clean spot,—having brought on righteous persons,—and having withdrawn all his sense-organs into the Self,—never causing pain to any living beings, except in places specially ordained,—one who behaves thus throughout life reaches the *Region of Brahman* and does not return,—yea, does not return.—(1)

BHĀṢYA—This—*Philosophy of the Self*—along with its auxiliaries, in the shape of '*the syllable Om*' along with the Meditations—and the Treatise dealing with these subjects, consisting of eight: Discourses,—*Brahmā*—*Hiraṇyagarbha* or the Supreme God Himself, through *Hiraṇyagarbha*,—*expounded to Prajāpati*—to *Kāshyapa*;—this *Kāshyapa* expounded it to his Son, *Manu*,—and *Manu* expounded it to the people. Such is the Philosophy of the *Upaniṣads* which is still understood to be the *Essence of the Veda*, handed down through the said tradition.

"In the last three Discourses beginning with the *Sixth*, (i. e. in Discourses VI, VII, VIII), the Science of the Self has been revealed, and it is understood to be fruitful;—*so that there is no useful purpose served by Actions (Sacrifices) prescribed in the scriptures.*" There being a possibility of such an idea being entertained, the Teacher,—with a view to refute this uselessness of Actions,—proceeds to describe the usefulness of Actions as performed by the learned and wise, which bring about very excellent results:—(1) *Having read the Veda at the Teacher's House*,—i.e. read the Vedic text along with its meaning,—according to the *prescribed rule*,—carefully following the rules laid down in the *Smṛtis*;—inasmuch as for the person who is going to enter the Household, it is necessary to act up to all the rules prescribed in the *Smṛtis*, the text lays special stress upon

one of these, *the attendance upon the Teacher,—during the time that is left*—unspecified after *performing all that* is due to the Teacher,—during such time (not specified), *having read the Veda* ; the sense is that it is only when the Veda is read in this manner, strictly in accordance with these rules, —not otherwise—that it brings about its fruit in the shape of Action and Knowledge ;— (2) *Having obtained his discharge,*—after having completed the Inquiry into Duty and returned from the Teacher's House ;— (3) Taking a wife according to law, and *settled in the Household,*—i. e. duly carrying on the Duties of the *Householder* ; and in order to emphasise the all-importance of Vedic Study among all the duties of the Householder, it is added—*studying the Veda in a clean spot,*—secluded and free from unclean things, seated in the prescribed manner ;—learning the compulsory portion of the *Ṛk* and other *Vedas*, and also as much more as he can ;— (4) *Having brought up righteous persons*—equipping his sons and pupils with right—conduct training them to a righteous life :— (5) *Having withdrawn —drawn away—all his sense-organs into the Self,*—into the *Brahman in the Heart*—away from the apprehending of their objects;—and having renounced all actions;— (6) *Not causing pain to living beings,*—moving and unmoving ;—as there is some sort of pain inflicted in the begging for food and considering about (which are prescribed for the renunciate also),—the text adds the qualifying clause '*except in places specially ordained*'; the term '*tīrtha*' stands for that which is sanctioned by the scriptures ; and these are excepted ;—This is a duty common to men in all stages of life ; some people go even so far as to assert that the '*Himsā*' done at sanctioned places is *not Himsā* at all ;— (7) One who does all this while Settled in the Household, the man who thus becomes entitled (to further progress) *throughout life,*—as long as he lives and *behaves thus—reaches*

the Region of Brahman, on the death of the Body ;—and *he does not return*,—for taking up another Body ; this clause denies the Rebirth which might be considered likely. What is meant is that having, through the Path of *light* and the rest, having reached the created region of the *created* (and hence comparatively ephemeral) *Brahman*—the Man stays in that Region as long as that Region itself lasts, and before that—till then (i. e. *till Final Dissolution —says Ānandagiri*)—he does not return (to life).

The repetition is meant to indicate the end of the treatise on the *PHILOSOPHY of the UPANIṢADS*.—(1)

End of Section (15) of Discourse VIII.

End of DISCOURSE VIII.

End of Chāndogya Upaniṣad

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